Freemasonry from the great pyramid of ancient times, lectures

Thomas Holland (freemason.)

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Freemasonry from the Great Pyramid of Ancient Times.

HISTORICALLY ILLUSTRATED AND COMPILED FROM RESEARCHES,
ANCIENT AND MODERN, BIBLICAL, ASTRONOMICAL,
MATHEMATICAL, GEOMETRICAL,
AND GEOGRAPHICAL.

The whole forming a concise sequence, coequal, parallel, and working smoothly in the one groove, side by side, without so much as a damaged link in the chain of Masonic rite, and in surprising unison with our Fifteen Lectures.

TO WHICH IS ADDED

THE PRACTICAL WORKING, CONSTRUCTION, AND PROBABLE GEOMETRICAL DRAFT OR PLAN OF THE PYRAMID.

SHEWING THE PARTS, BY ILLUSTRATIONS, CAPABLE AND INTENDED TO BE REMOVED WITHOUT DISFIGUREMENT OR ABRASION, AND DISCLOSING OTHER CHAMBERS AND HIDDEN MYSTERIES NOW OBSCURED FROM OUR VIEW.

PRINTED FOR BRO. THOS. HOLLAND, P.M., 1224 AND 172, SEC., 1891, AND P.P.G.D.C., SUFFOLK; AND PUBLISHED BY THE AUTHOR.

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LONDON, W.C.

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Annotations on the Origin or Archetype of Freemasonry,

DISTINGUISHED AT THE BUILDING OF THE GREAT PYRAMID IN THE LAND OF EGYPT, AND PRESERVED TO OUR OWN TIMES, BEING A PERIOD OF 4055 YEARS.

DEDICATED

TO

THE BRETHREN AND COMPANIONS OF ANCIENT FREE AND ACCEPTED MASONS THROUGHOUT CHRISTENDOM.

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PREFACE.

THESE Lectures are put into book form and placed before my Brethren with the purest motives, and with a conscientious impulse to promote erudition and preserve effulgence throughout the Order. I hope I shall not be considered by the Craft as having violated that sense of propriety by which all associations of eminent and illustrious Brethren should be directed.

We may certainly say at no time in history has Freemasonry acquired a more honourable position, and truly may it be said never more faithfully exercised,—observation and experience abundantly proving this declaration.

The great object of these annotations is to emulate and stir up the inward thoughts of every worthy Brother to a true sense of that high and distinguished position held by no other guild in the world.

Freemasonry has justly obtained applause and distinction from every grade in society, being so generously adorned with Virtue, Mercy, and Justice,—three great principles and attributes of Freemasonry, the which are of too brilliant and important a character to remain unnoticed by the outer world.

We have at our helm those of pre-eminence, and at a time when perhaps our happiness, our liberty, and our preservation depend on just administration to protect us from inveterate prejudice. The

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object, therefore, of these pages is to stimulate exertion, promote enquiry, and so acquire a firmness and stability that will fortify and enable each Brother Mason to resist the rude shocks and asseverations we are destined to sustain.

Viewing the past history and traditions of Freemasonry, together with the signs, symbols, allegories, and scientific teaching, illustrated by, and compared with the Sacred Writings, on which the whole of our ceremonies are based, we are at once led to acknowledge there is something of reverential awe in its deep researches and hidden mysteries, which from time immemorial have been passed along for our instruction and guidance throughout every age and country, from that great seat of learning and wisdom tracing back to the land of Media, among the Chaldees.

The Brotherhood will I hope pardon whatever impropriety there may be in addressing these preliminary observations, but it is difficult to speak of a subject without making some sketch of the subject itself, and if my ideas should correspond with those the Brethren can accept, such a coincidence will be best proof of the justness of these exhortations.

In the hope that the work now offered for acceptance will entitle itself to the favourable approbation of all unbiassed readers, "wherever scattered over the face of earth and water,"

I remain, most faithfully,
Fraternally, and with profound respect,
THOMAS HOLLAND.

2, CHARLES STREET, RUTLAND GATE,
LONDON, S.W.
Jan., 1885.

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ILLUSTRATIONS.

	TO FACE PAGE
THE GREAT PYRAMID	15
QUEEN'S CHAMBER	35
ANTE CHAMBER	59
GRAND GALLERY	85
GEOMETRICAL DIAGRAM OF THE LINEAR LINES AND SUPERFICIES OF THE GREAT PYRAMID	138

ERRATUM.

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INTRODUCTION.

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INTRODUCTION.

THESE annotations on Freemasonry were originally delivered as lectures, and not intended for publication. They were, however, received with so much appreciation and enthusiasm, that I have been induced, in response to the wish of some of my most sincere friends and warmest advocates, to present them in this form for the consideration of my Brethren, and I claim their indulgence for this literary effort.

These lectures were compiled to elucidate the exalted scientific wisdom and profound skill in astronomy, mathematics, and geometry, with which our ancient "Khasdim," "Khesed," or trustworthy but more modern brotherhood of Freemasons, have been entrusted, and to extend a knowledge of these arts and mysteries.

Wisdom and learning, as propounded in the Volume of the Sacred Law, form the foundation on which Freemasonry rests. I have, therefore, endeavoured to prove how wonderfully all has been planned and mapped out by the Great Architect of the Universe for the guidance

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and instruction of man, but more particularly for a people chosen and set apart by Him. Princes, nobles, the wise, and the exalted were the custodians, from the time of the building of the Great Pyramid in the land of Egypt, by Shem, the son of Noah; at the completion of which stupendous structure they removed to Media.

From this seat of learning I have endeavoured to trace and prove a continuous unbroken chain, every link of which seems to perpetuate and carry out the design for which it was forged.

If the T. G. G. O. T. U. would deign to erect by human means, a building, under inspired teaching, and set apart a people, we may be confident from what we read in the Sacred Law, of promises, prophecies, and fulfilments, that such actions were not aimless, or without some dignified purpose in the future, but that the results were destined to descend to successive posterity—even to our own time.

I feel satisfied that, after the perusal of these annotations of Freemasonry, my readers will be inclined to exclaim, as the Queen of Sheba did, when viewing the Temple of King Solomon: "O! wonderful Masons" ("so mote it be").

I further hope and trust that the result of my endeavours may be the thoughtful consideration of the facts briefly noticed, and which, of necessity, must be of restricted boundaries. More extended knowledge may be gained by a study and perusal of the works of authors from whom I have borrowed, notably the *Great Pyramid*, by Professor Piazzi Smyth, F.R.S., Astronomer Royal of Scotland;

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Israel's Wanderings, by Oxonian; *Lectures and Sermons*, by Rev. Joseph Wild, U.S.; and *The Unconquerable Empire*, by John Gilder Shaw.

I make no pretensions to high-flown language; my desire has been merely to arrive at truth; and I trust, therefore, that I may be criticised with gentleness and forbearance.

Bro. Thos. Holland, P.M.,
172—1224, Secy. St. Ambrose Lodge, No. 1891, and
P.P.G.D.C. of Suffolk.

London, 1883.

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THE GREAT PYRAMID OF EGYPT.

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THE GREAT PYRAMID OF EGYPT.

A FEW ideas might be suggested by the following Article on the Great Pyramid of Gizeh, which appeared in the *Saturday Magazine* of October 13th, 1832, with the view of comparing the received opinions of fifty years ago and present researches, more especially those of Professor Piazzi Smyth, F.R.S. and F.R.A.S., and Astronomer Royal of Scotland.

There are few subjects which have occupied so much of antiquarian research as the Pyramids of Egypt, and few which have better deserved the zealous inquiry they have awakened. Whether their gigantic character or their duration be considered, the mind derives a pleasing awe from the great associations with which they are connected. In surveying them, the genius of the past seems to be present, to commune with us, and to mingle us with the earliest offspring of mankind. Their unchanging and apparently indestructible forms have outlived successive generations, and endured amidst the ruins of Babylon and Rome, the ravages of Cambyses, and the conquests of Alexander.

"These mysterious buildings," says the *Saturday Magazine*, "are called the Pyramids of Gizeh, from a village of that name on the banks of the River Nile, from which they are distant about ten miles, forming almost a line to the westward of the city of Cairo. The platform, or high rocky ground, on which they stand, rises out of a strip of sandy plain about thirty miles long, extending by the side of the Nile, and sloping upwards to about eighty feet above the level of the river. The two largest Pyramids are named after two kings—Cheops and Cephrenes, whose tombs they are supposed to be. The largest of the two—that of Cheops—may well have been considered as one of the wonders of the world—the north side being 693 feet in length, and the whole building covering something more than 11 English acres—a size sufficiently monstrous to stagger belief, if the fact were not established

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beyond dispute. Pliny and Diodorus Sicculus, two ancient historians, who wrote of these buildings since the Christian Æra, agree in stating that not less than 360,000 men were employed in erecting the Great Pyramid; and, it is added, that twenty years were expended in the work. It may be proper to remark, with regard to the size of the Pyramids, that engravings of them have rather tended to mislead; for as it is impossible to represent their real bulk on paper, drawings made to give an idea of their forms naturally tend to diminish the idea of their size in the imagination of the observer.

"The four sides of all Pyramids, large and small, exactly face the cardinal points.

"These Pyramids, with several smaller ones in a greater or less state of preservation, occupy the plain of Gizeh. More to the south, within a limit of twenty or thirty miles, on the same western bank of the Nile, and at about the same distance from the bed of the river, there are other groups, as at Saccara, Dashour, and Ramlie. Of these, the first place is connected with Gizeh by a chain of sepulchres and ruined buildings; but there are numerous others, not so connected, in different places, even so far southward as Nubia.

"The Third Pyramid of Gizeh is that of Mycerinus; it has three smaller Pyramids ranging along its south face. The Great Pyramid has six, and three of a larger size, but much decayed on its eastern face. Besides these, an extensive region of tombs, arranged in streets crossing each other, and occupying the same shape and extent of ground as the base of the Pyramid of Cheops, are found along its western side. The Second Pyramid has a line of chambers cut in the rock, and on its eastern side are the ruins of a temple. The Third has a similar temple and avenue; and, indeed, the eastern face of the Great Pyramid bears traces, though more indistinct, of a similar structure; but the second temple, that of Cephrenes, is distinguished by having the Sphynx ranged in front of the centre of its eastern face, bearing all the marks of having been connected with it by communications cut through the rock under ground. Between the paws of the Sphynx, a perfect temple was discovered not many years ago by the intrepid traveller Belzoni, on clearing away the sand by which it had been choked up for ages. The magnificent prospect from the top of this Pyramid has been described by the French traveller, Savary, who visited Egypt in 1770, in glowing terms. After occupying

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seven hours in ascending to its summit, 'the morning light,' says he, 'discovered to us every moment new beauties; the tops of gilded minarets and of date trees and citron groves, planted round the villages and hills; anon the herds left the hamlets; the boats spread their light sails, and our eyes followed them along the vast windings of the Nile. On the north appeared sterile hills and barren sands; on the south the river and waving fields vast as the ocean; to the west the plain of Fayum, famous for its roses; to the east the picturesque town of Epizeh, and the towers of Fostat, the minarets of Cairo, and the castle of Saladdin, terminated the prospect. Seated on the most wonderful of the works of man, as upon a throne, our eyes beheld by turns a dreadful desert; rich plains in which the Elysian fields had been imagined; villages; a majestic river; and edifices which seemed the work of giants. The universe contains no landscape at once more variegated, more magnificent, or more awful.'

"The ancients knew little of the interior structure of these giant piles. Herodotus, who lived 445 years before Christ, merely speaks by hearsay from the priests of an entrance leading to the interior, and that there were secret vaults beneath, hewn out of the natural rock. Strabo, who lived after the Christian era, only describes a single slanting passage which led to a chamber in which was a stone tomb. Diadorus Siculus, who lived 44 years before Christ, agrees with this; and Pliny, who lived A.D. 66, adds that there was a well in the Great Pyramid eighty cubits deep. This is all the ancients have said about the interior.

"The Egyptian priests, indeed, assured Aristides, a Greek traveller about two centuries before Christ, that 'the excavations beneath were as great as the height above.' And Ebn Abd Alkokim, an Arabic writer of the ninth century, says that the builders 'constructed numerous excavated chambers with gates to them, forty cubits underground.'

"Other Arabian writers say that these chambers contain chests of black stone, in which were deposited the sacred archives of King Saurid, who built the Pyramid. Many discoveries (perhaps a burial-place underground) obviously remain to be made.

"The same Arab historian, Alkokim, gives an account of the opening of this building under the Caliphate, from which time it has remained in the condition seen and described by all modern travellers, to the time of the Italian traveller, Caviglia, about ten years ago, who made a discovery of a new chamber and passages.

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"After that, Almarnon the Easiph (A.D. 829) entered Egypt, and saw the Pyramids; he desired to know what was within, and therefore would have them opened, and he was told it could not possibly be done. He replied, 'I will have it certainly done.' And that hole was opened for him, with fire and vinegar, which stands open to this day.

"Two smiths prepared and sharpened the iron and engines, which they forced in; and there was great expense incurred in the opening of it; the wall being found twenty cubits in thickness. Within they found a square well, and in the square of it there were doors; every door of it opened into a house (or vault) in which there were dead bodies wrapped up in linen. Towards the upper part of the Pyramid they found a chamber in which was a hollow stone; in it was a statue of stone, like a man; and within it a man, upon whom was a breastplate of gold set with jewels, and on him were written characters with a pen which no man can explain.

"Greaves, an Englishman, who visited the Great Pyramid in 1648, described the passages thus opened, and then open, very accurately, and suspected that at the bottom of a well in the Pyramid was the passage to those secret vaults mentioned by Herodotus; but he made no new discovery. Davison, who visited it in the middle of the eighteenth century, discovered some secret chambers and passages connecting the largest gallery with the central room, and an apartment four feet high over it. He descended the well, one hundred and fifty-five feet, but found further progress blocked up.

"Caviglia was the first to discover the above suspected passage. After much trouble in clearing the narrow opening at the end of the first or entrance gallery of the Pyramid, he found that it did not terminate at that point, as hitherto supposed, but proceeded downwards to the distance of two hundred feet. It ended in a doorway on the right, which was found to communicate with the bottom of the well. But the new passage did not terminate here, it went beyond the doorway twenty-three feet, and then took a horizontal direction for twenty-eight more, when it opened into a spacious chamber immediately under the central room.

"The new chamber is twenty-seven feet broad, and sixty-six feet long. The floor is irregular; nearly one-half of the length from the eastern or entrance end being level, and about fifteen feet from the ceiling; while in the middle it descends five feet lower, in which part there is a hollow

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space bearing all the appearance of the commencement of a well or shaft; from thence it rises to the western end, so that there is scarcely room between the floor and the ceiling to stand upright. On the south of this chamber is a passage hollowed out, just high and wide enough for a man to creep along upon his hands and knees, which continues in the rock for fifty-five feet, and then suddenly ends. Another at the east end commences with a kind of arch, and runs about forty feet into the solid body of the Pyramid.

"Mr. Salt, the late intelligent British Consul to Egypt, was so struck by this discovery as to express his belief that the underground rooms were used for 'the performance of solemn and secret mysteries.'

"As to the second Pyramid of Gizeh, the ancients knew less about it than they did of the first. Herodotus says it has no underground chambers, and the ushers—ancient authorities—are silent.

"But the enterprising Belzoni found its entrance in the north front in 1818, and discovered at the same time that it had been previously forced open by the Arabian Caliph, Ali Mehemet, A.D. 782, more than a thousand years before. After forcing an entrance and advancing along a narrow passage, one hundred feet long, he found a central chamber, forty-six feet long by sixteen wide, and twenty-three feet high, cut out of the solid rock. It contained a granite sarcophagus (a tomb) half sunk in the floor, with some bones in it, which, on inspection by Sir Everard Home, proved to be those of a cow. An Arabic inscription on the walls implies that it had been opened in the presence of the Sultan Ali Mehemet.

"There have been many opinions expressed by learned men as to the object of these structures. One is, that they were the granaries of Joseph. This may be confuted by the smallness of the rooms, and the time required in building. Another, that they were observatories, which is accusing the builders of great absurdity, since the neighbouring rocks were better calculated for the purpose. The Arabians generally think that they were built by King Saurid, before the deluge, as a refuge for himself and the public records from the flood; but this opinion requires no answer. Josephus, the Jewish historian, who wrote A.D. 71, ascribes them to his countrymen during the captivity in Egypt. As sundials, they would have failed. Shaw and Bryant, who wrote in the middle of the last century, believed them to be temples, and the stone chest a tank for holding water used for purification. Pauw, who lived at the same time with Shaw and

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Bryant, considers the Great Pyramid as the tomb of Osiris; and that Osiris, having fourteen tombs for various parts of his dismembered body, fourteen Pyramids must have been devoted to them, and the annual funeral mysteries connected with his death and resurrection. But the greater number of writers, both ancient and modern, believe it to be the tomb of Cheops, the alleged builder. Improving on this notion, Maillett (1760) supposed that the Chambers were built for the purpose of shutting up the friends of the deceased king with the dead body, and that the holes on each side of the central chamber of the Great Pyramid were the means by which they were to be supplied with food, &c., &c., an opinion which would have appeared sufficiently ludicrous if it had not been exceeded by that expressed by an old Moutah to Buonaparte, when in Egypt (1799), that the object was to keep the buried body undecayed by closely sealing up all access to the outward air. Another ingenious theory ascribes them to the shepherd kings, a foreign pastoral nation which oppressed Egypt in the early times of the Pharaohs. However, this is, after all, but conjecture. The utmost uncertainty exists in all that concerns these gigantic, unwieldly, and mysterious buildings. Their builders, origin, and date and purposes are entirely lost in the night of ages. As the sides of all the Pyramids face the cardinal points, and, of course, give the true meridian of the places where they are situated, it would seem that their builders had made some progress in scientific knowledge; and the buildings themselves, under all circumstances, notwithstanding their plain exterior, clearly show the advanced state of art in those very early times."

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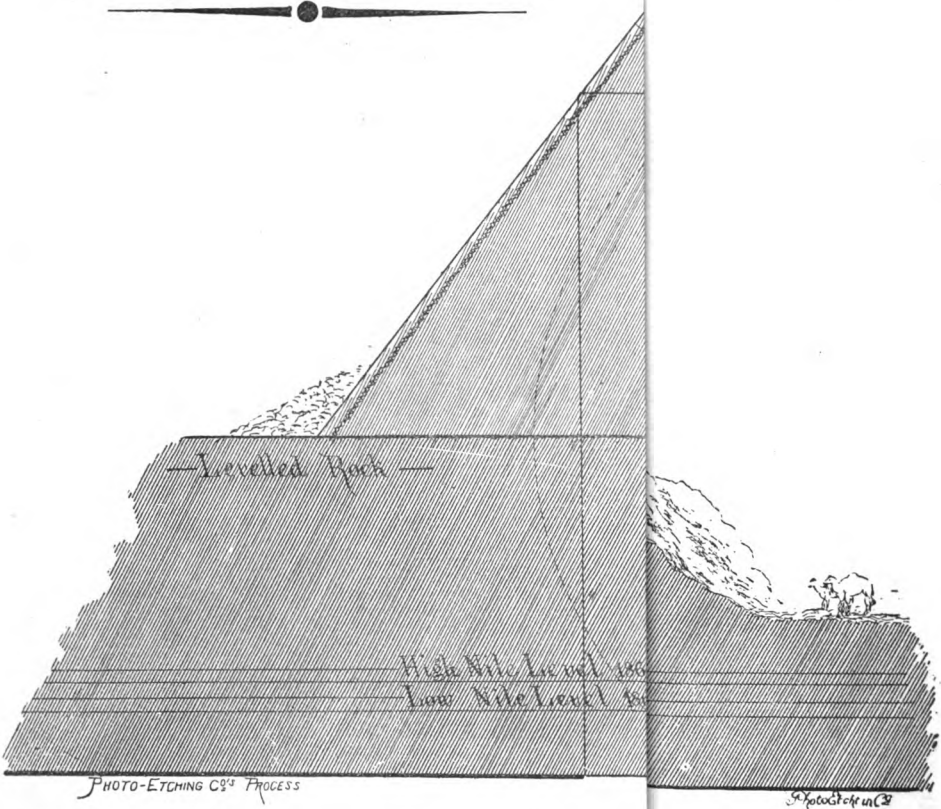
Great Pyramid



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INCULCATION OF MASONRY:

As Illustrated by the Great Pyramid.

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When we consider that the formation of this world was the work of that Divine Being who created this beautiful system of the Universe, and caused all nature to be under His supreme command, how ought we to magnify and adore His holy name, for His goodness to the children of men.

Vide *Lectures.*

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INCULCATION OF MASONRY:

As Illustrated by the Great Pyramid.

LECTURE I.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN.

I DESIRE to advance a few facts and realities that shall verify the phrase: "There is in Freemasonry much more than a mere name;" and I hope, with your indulgence, to kindle a spark in the breast of every brother Mason that will illuminate into a flame of such magnitude as to diffuse new light, manifesting the profound dignity and wisdom which this bond of Brotherhood has passed on, with cautious pride, to those whom individually we hail as "Brother among Masons."

We all feel a degree of pride in our ancestry, and if our pedigree and armorial bearings be traced by the heraldist from noble descent, we feel an inward satisfaction that we hold a status among our fellow men.

Just so with Freemasonry, only much more exalted, if, in tracing our origin, we positively find some high and mighty power, with corresponding influences, guiding our destinies and ruling events, and those events of such a tangible and practical character that modern science cannot explain them away, much less ever attain to the wisdom of those from whom I shall attempt to show we emanate, and prove, as I advance, how faithfully our secret arts and hidden mysteries have been preserved.

The subject I propose to introduce to you requires no preface or waste of superfluous words; it is simply facts which I shall place before you, and leave them to your individual and thoughtful reflection; therefore, I shall ask your earnest attention to the one sole object I have in view—viz., to illustrate what diminutive and trivial importance we attach to the

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noble craft of Freemasonry, and what, as a Brotherhood, we have done and have yet to perform on this world's stage; and then to prove, as faithfully as my humble ability will extend, how vast, almost incomprehensibly wonderful and unparalleled the subject is, which, as briefly as time will allow, I wish to bring before you. Not, thereby, to detract one jot from what is already so ably taught in our ceremonies and derived from the Volume of the Sacred Law, but rather to add to our knowledge of Scripture history, and, as it were, embody a few more kindly exhortations to those we already dispense; that all may understand "our foundation rests on the Volume of the Sacred Law," and, thus guided, have escaped all shipwrecks for over four thousand years. I shall now, with the Great Pyramid in view, lay before you, not only vast Masonic manifestations, but demonstrating minute constructive ability in that far-off age, something like four thousand years ago; on the one hand showing unequalled construction, and, on the other, great mathematical and astronomical precision, both equally prominent in that building or mountain of stone-masonry, called the Great Pyramid of Gizeh, in the land of Egypt, which no doubt most of you have read of, but very few personally have inspected. There are many who have seen the Pyramids since I first thought of calling your attention to the subject, who little dreamt of such a thing a few months ago; now, anything in connection with Egypt is household talk—this Pyramid being within walking distance from Cairo, and easily seen, as it towers above all else around, and so becomes an object of attraction. We read of our blue-jackets going there, prompted more by curiosity than mathematical or scientific research; they will be able to tell a novel yarn on land of stone climbing and other exploits, amusing to poor Jack, and certainly out of his general line of nautical experience. But the description I am about to give will, I trust, interest you all.

I do not know, Brethren, that you will take that interest in building operations I do, having been bred and born in the science, so to speak. What I really want to arrive at is, to prove beyond doubt that a master mind promoted this building, and that there was a purpose in it, which any thinking mind can appreciate; and, further, how we, as free and accepted Masons, may accept it as a basis, and a starting-point to Freemasonry

This Pyramid is the most wonderful pile of stone work which has been put together in any age by the operative mason; and most assuredly we may

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say, the scientific mind of the speculative mason was there to construct with true decimal exactness "the just proportion of its several parts." I will again say, it is the most wonderful building ever put together; and the whole chronicled within itself, and being a tangible reality of the present day, admits of no scepticism; for if curiosity excites, or wonderment awes, it is no great matter to go, and there satisfy the one or appease the other. The theme that Freemasonry emanated from this building is by no means new or original; on the contrary, it has been referred to by several writers on ancient Freemasonry, but I shall claim some originality for its constructive or Masonic application, if constructive application it may be called. It is most certain, however, the Pyramid gives its information by its construction. The subject has been on my mind, I may say, for years, but of late I have given it some thought in connection with the knowledge acquired in Lodge, and side by side with our working, have arrived at some great and startling results, to my mind worth the consideration of those possessed of more scientific skill and Masonic experience than myself (in the practical I am well versed), and, as I proceed, I shall be able to tell more of its mysteries and secret arts. Therefore, having attained the first rudiments myself, I am anxious to impart the same to my Brethren, that, perhaps, by united action, we may make further discoveries, and together "draw a line parallel," and so trace these secret arts, and show how our hidden mysteries have been preserved and handed down to the present day. I hope, by a manuscript I am preparing, to show some future day by whom, and by what means, these secrets and mysteries have been preserved from generation to generation even to our own day.

Our present ritual and lectures are based on the teachings contained in the Volume of the Sacred Law, which is the first of the Masonic lights of an Entered Apprentice. After the obligation, he is informed "it will rule and govern our faith," and will also "regulate all our lives and actions." Our lectures (fifteen in number) inculcate its teachings from the Creation to the Exodus, on to the building of King Solomon's temple, "passing on and still guiding our reflections" through the intricate windings of the Christian Dispensation, even to the present day.

But great as our Biblical research has been, we have passed by or overlooked this great Pyramid, to uphold and extol (not undeservedly) that most gorgeous of buildings, King Solomon's Temple, whose regal splendour and unparalleled lustre far transcends our ideas.

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But this unpretentious Pyramid building, when understood, eclipses by far the Temple as a building in scientific and deep thought-out designs, all coinciding and co-equal; and, I repeat, wonderful secrets and hidden mysteries, embracing minute mathematical precision and exquisite workmanship, and is the first stone-masonry building on record, and may be fairly termed a prelude to the traditional history of Freemasonry.

But not to detract from, but rather add to, the foundation on which our Order is founded, we also read in the Volume of the Sacred Law (Isa. xix. 19, 20): "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt;" and again, in Jer. xxxii. 18—20: "The great, the mighty God, the Lord of Hosts is His name. Great in council and mighty in work . . . . which has set signs and wonders in the land of Egypt, even unto this day."

With these preliminaries, I will start with some of these signs and wonders of the Pyramid and its wonderful, gigantic, and secret, though quiet, concordances, which may well be denominated the Stone Bible.

To further the end in view, I must draw largely on Professor Piazzi Smyth, F.R.S., F.R.A.S., and Astronomer Royal for Scotland, in his work, *Our Inheritance in the Great Pyramid*; and I trust my Brethren will bear with me, and make every allowance for all shortcomings, and cheerfully fill up any gaps from wise and deeper resources.

The mind cannot conceive the skill, mathematical precision, and magnitude of so vast a pile of stone in blocks—some tons of weight each, worked at a great distance, and placed in position to form one solid Masonic structure, with passages, galleries, and chambers. To give some idea of the base or space it covers; most of you know Lincoln's Inn Fields. Take the side next Chancery Lane, and the side next Holborn, and cover all over the square, it would then come half-way through the houses on the two opposite sides, and towering up 486 feet high—higher than any other building in the world.

One of the most striking parts in its construction is its being set out on the base a true square, and perfectly oriented—that is, set due N., E., S., and W., or parallel with the equatorial line. This may not appear much, but, to the practical and scientific man, it appears wonderful. It has never been accomplished since, without a variation of some few points. There-

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fore, in this first fact, we may trace some one more skilled than the operative mason; more of which will be apparent as we proceed. The solidity of the structure is a great element in its construction. It is based on one huge rock, and that rock perfectly and truly hewn and levelled, but, mark! levelled to the earth's curvature of eight inches to the mile, the importance of which is evident, practically, for the vast weight and surface it covers gravitates to the earth's centre, keeping it from convulsive damage as time rolls on. You will wonder how this knowledge was acquired, but there the fact is, and can be proved, together with astronomical numbers and secrets of a nature far above the science of the present day. Then, that no error may follow hereafter, each corner stone is sunk in the solid rock, chiselled, and socketed, to the greatest and truest nicety, for levels, and accurate measurements. As before said, these stones were set truly oriented, and their distance one from the other, on each four sides, is another factor of great importance, and one which has not been known or computed with any scientific aim till a few years ago, comparatively speaking.

The distance from each of these four socketed corners, and forming a true mathematical square, and measured off to a fractional exactness, is 365·242 sacred cubits, or 9131·05 P. I., thus far delineating that "all squares, levels, and perpendiculars are true and proper signs to know a Mason by"; and there is no mistake, Brethren, this is the greatest squaring and levelling performance in the world. Does not this measure of the side call to your mind the exact number of days to the solar year, 365¼ days—the exact time being 365 days, 5 hours, 48 min., 47 secs. and $\frac{7}{10}$? Strange this exact number should have been particularly allotted to one side over 4000 years ago; and the problem of the division of time so recently put in commensurate order by giving three years of 365 days, and one called Leap Year of 366 days. Doubtless you will say, how do we fix this standard of measurement—this sacred cubit of 25 inches—and adopt it to our English measure? It is a question far too long for me to answer except by outline; it would involve a long string of figures. I may say, almost every one of these figures which I quote I have worked out, not only to test their true meaning, but as a source of satisfaction to know they fulfil their allotted task. You will find all fully explained and illustrated in Professor Smyth's work on the Pyramid, pp. 28—30. He, the Professor, says, speaking of the British inch: "It may be fixed from 366

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parts, being the nearest divisor to one ten-millionth of the earth's semi-axis of rotation, or close to 25 British inches, the exact figures being 25·025, equivalent, therefore, if further independently proved, to the architect having laid out the size of the Great Pyramid base with a measuring rod 25 inches long in his hand, and in his head the number of days and parts of a day in a year."

This inch, twenty-five of which the architect took to define his cubit, is the unit of which five hundred millions reach from pole to pole of the earth. This has been closely tested and criticised, with a view to total annihilation, by the French *savants*, by doing which their metric system would show a better front; they, for their metre, divide the meridian line through Paris in ten million parts over the earth's curved surface, which any one at a glance can see is no fixed point in the earth's sphere for linear measure. This number, again, is the decimal proportion, as 116·5 : 366, so is the diameter to the circumference of a circle (*see* Piazzi Smyth, page 28); also, which is a fact worthy of remark, and more easily followed; 100 of these cubits of 25 inches measured off each side is one British acre of land. The length of the two diagonals added together of this square base would be, in inches, 25,827. This, according to the best astronomical calculations, is the exact number in years. The orbit of the procession of the equinoxes are taking their continual slow shift of points from East to West. This will be more fully treated on and proven when we step inside this building; and many more facts equally exact can be brought forward to prove the one inch of our English measure is the measure used at the Pyramid building; but the rod was a 25-inch gauge, instead of our Masonic gauge, 24 inches, which points to the twenty-four hours of the day. The next point of interest is the height of the Pyramid, 232·520 sacred cubits, and much importance is attached to this measurement, and most wonderful deductions are drawn from it. We must, therefore, particularise many of its salient points, but to make it more understandable, we will use our English measurement, which it in reality is, only called by other names according to the length of the rod used.

But I must qualify; or, rather, see how far I may be justified in expressing or adopting this foot measure on the Pyramid. The inch was the standard unit, and 25 of these a cubit measure.

I will refer to what the Professor says on the foot measure, page 27 of his work. He remarks: "Although adopting this foot measure, it does not,

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therefore, follow that they, or indeed any foot measures, were employed by the ancient builders." Certainly the length, want of meaning, and inconvenience of the fractions obliged to be introduced in order to represent the true (π), or the diameter to the circumference of a circle proportion of one Pyramid element to the other; in these particulars, absolute, linear terms tend to forbid the idea. No doubt that a foot is something of a natural and very common measure (the natural or naked foot of man is shorter,—say about 10·5 in place of 12 inches; but the practical foot of civilized man, sandalled, shoed, or booted, is often more than 12 inches long), and may have been (I do not say that it was) extensively used in Egypt for many agricultural and other operations, which, if lowly, "are innocent, and hurt not;" but still there is good reason for disputing whether a foot was ever lifted up against that grandest building of all antiquity, the Great Pyramid, by the authors thereof. If, then, a foot-measure was not likely, and the profane Egyptian cubit (whose length was close to 20·7 British inches) gave similarly inconvenient fractions, what sort of standard of linear measure was likely to have been employed at the building, or, rather, by the builder or architect of the whole design of the Great Pyramid? One step in such inquiry is to see whether an equally exact proportion between linear height and twice base-breadth to what our long fractions of feet gave, cannot be obtained from some simpler numbers. Take, for instance, as 116·5 is to 366·0; these do not give the value of the diameter to the circumference of a circle exact, as no simple numbers can when the proportion itself belongs really to the incommensurables; but it is an astonishingly close approach, and admirable clearing away of fractional troubles in all approximate work for such plain and small numbers to make, and the exceedingly trifling fraction (either 116·5014 : 366·0000, or 116·5000 : 365·9956 would be closer) by which the one should be increased or the other decreased does not, in the existing state of our pyramidal knowledge, make much practical difference upon most of the questions we shall have to take up. It is possible, then, that at a much earlier date still than three thousand years ago, or on the occasion of the founding of the Great Pyramid in 2170 B.C., the author of the design of that building could have known both the size and shape of the earth exactly, and have intentionally chosen the unique diameter of its axis of rotation as a reference for the standard of measure in that building. Humanly, or by human science, finding it out then, and in that age, of

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course was utterly impossible. But if the thing was inserted there in fact, and if its insertion be not owing to accident, and if traces of the supernatural are attributable only to God and to His Divine inspiration, it must be one of the most remarkable facts that occurred at the beginning of the post-deluvial career of man outside of Scripture history, and stands next in importance to Scripture itself for man to inquire into as to how, and for what end, it was allowed or aided by the Almighty to take place. This brings me, Brethren, to the height of the Pyramid, which is 486·2566 feet, and each side 763·81 feet. The height measure will be the radius of a circle whose circumference equals the four sides; this, being exact, when worked out by the decimals, showing that the circle could be squared four thousand years ago, and not improved upon since by all modern science; and to show this is no mere accident, we will illustrate its repetition, indeed, throughout the whole building where there is measurement, this proportion the diameter bears to the circumference of a circle is fully verified.

"The arc of the Pyramid's direct or right section is the same proportion as the area of its base," that is to say, if the Pyramid was cut in two, vertically showing a triangle, the arc of that triangle would be in proportion (as 1 is to 3·14159) to the area of the whole surface of the ground on which the Pyramid is built, as the diameter is to the circumference. This much will prove the architect's purpose who designed that Pyramid, "or as the same fact admits again of being differently expressed (see page 13, Smyth), the vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building." Now this is neither more nor less than that celebrated practical problem of the mediæval and modern ages of Europe, "the squaring of the circle," and the thing was thus done, truly and properly accomplished, at the Great Pyramid thousands of years before those mediæval days of our forefathers; for it was accomplished by the architect who designed that Pyramid, when, over and above deciding that the building was to be a square-based Pyramid, with, of course, all the necessary mathematical innate relations, which every square-based pyramid must have, he also ordained that its height, which otherwise might have been anything, was to bear such a particular proportion to its breadth of base as should bring out the nearest value the diameter bears to the

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circumference of a circle, as before mentioned, and which proportion not one out of a million, or any number of square-based pyramids would be necessarily endued with. If, therefore, the quantity is really found built into fact with exactness at the Great Pyramid, it must have been the result either of some most marvellous accident, or some deep wisdom not less than three thousand years in advance of the world in its own time; and that wisdom was building in confidence, apparently not for its contemporaries, to whom it explained nothing and showed very little, but for distant posterity, knowing well that a fundamental mathematical truth, like the proportion the diameter is to the circumference of a circle, would be understood both in and by itself alone, and without any written inscriptions, in that distant day when mathematics should come to be cultivated amongst mankind, even as it is now. A most true conclusion too; for experience has shown that neither mathematics nor mechanics can progress in any country in modern times without knowing well the numerical value, and calculational quantity of the proportion the diameter bears to the circumference of a circle. Now, Brethren, with only these few facts before us, are we not led to see how secretly and mysteriously Masonry works out her vast and important designs, and those designs of a kind most elevating and enlightening to those who "range under its banners"? and the deeper we study and trace these wonderful works, the better we are convinced there was something more than a mere congregation of the original founders of this vast system of nature and science.

No doubt the master mason or architect of this building was anxious that the knowledge thus acquired, and in process of being worked out, should not only be retained, but be put into such practical and permanent order as to enable his successors not only to possess and retain it, but also to hand it down to successive generations in perpetuity. This building being, obviously however, purposely constructed without any signs, carvings, marks, engravings, or delineations of any kind, there is little doubt a school, college, or lodge was formed to instruct the uninitiated. Thus, as in our own time, the better instructed wished to impart the knowledge they had acquired to others of deserving merit and ability, so that future operations might be the better begun, carried on, and finished; and it is only natural to suppose that this early scientific knowledge would be handed down in direct line of posterity. The great builders, as we read, carried out their plans and designs with great

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pomp and solemnity. At the erection of the Temple of Jerusalem, King Solomon, with his masons and skilled craftsmen, would not only collect all records, but apply with true mathematical precision the due proportion of all geometrical matter preserved down to their time; and King Solomon, with his great wisdom, and surrounded by his regal splendour, gave a powerful impulse to cherished hoarded-up handicraft of whatever character or nature. And thus, Brethren, these secret arts and hidden mysteries are again passed on, or handed over for other works of skill and magnitude; and so many superstructures are raised, both operative and speculative, down to the present day. How instructive and indisputable to follow in theory and practice each step, as progress is made. I will, in part, draw attention to the remarkable way, as recorded, that these signs and wonders have been preserved and perpetuated through early time, and endeavour to illustrate how this line of posterity passed them along, pure and unsullied; but I intend dealing at length on this subject in my next lecture. In the Volume of the Sacred Law we read, Noah was instructed to build the Ark. The Almighty gave dimensions, and it was built according to direct instructions—and Noah, with all his family, was saved therein; and, at the drying up of the waters, all things being restored, the families separated and spread over the face of the earth. Shem, with his family, went towards the Nile in the Land of Egypt, to whom the building of the Great Pyramid is ascribed and known as a Shemetic building; and there is little doubt the same hand that guided his father, guided and directed this building in Egypt. And, to show a connecting link and to be a witness of facts, the cubical contents of the Pyramid is in exact proportion to the Ark which Noah, the father of Shem, was instructed to build. This you may say was mere accident. Be that as it may; we will see if other buildings bearing the same proportions, and built by high authority, were mere accident or calculation. Shem was the great-great-grandfather of Abraham. Touching on this point, I will give you what Dr. Joseph Wild, of Brooklyn, New York, a very eminent scholar and divine, says in his work (pp. 160 and 161). He, reading from Job, remarks that the author of that book was also the engineering director or architectural author of the Pyramid, and identical with Shem and Melchisedec. The book of Job is the oldest book in the world by 200 or 300 years. Shem was ninety-eight years old when he entered the Ark, and he lived on and beyond thirty-four years after Abraham's

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death, with whom, therefore, he shook hands, as well as with Methuselah also, and he had shaken hands with Adam. Only one man, therefore, stood between Adam and Shem; only two, or not quite two, between Adam and Abraham.

The book of Berosus of Babylon is the only one that can compare with the book of Job in antiquity.

This was the age of tradition in Abraham's days. Shem was the oldest of the family—the patriarch. He brought with him, from the days before the flood, much of the knowledge and the wisdom accumulated in the earth for near two thousand years before that event, all then swept away, when eight persons were saved in the Ark. We are told by some that the human race has gradually improved, that our ancestors, in far-off ages, were monkeys, or something of that kind; but the remains of the ruins and knowledge of antiquity, prove the reverse of this to be the truth. The builder of the Pyramid was master of astronomical and geographical science, which is a miniature measurement of the earth, and indicates the history of the human race. The Doctor says: "Look at that Pyramid; we could not build it to-day with all our boasted science. It will bear, in every respect, the closest scientific scrutiny. Our greatest scientists are only beginning to comprehend the depths of its mysteries." And, he still further says, "Shem was called by the Egyptians Philitus, and this Philitus was the builder of the Great Pyramid."

Now Shem saw Methuselah, and Methuselah Adam; thus, then, tradition would be sufficient. As tradition failed, the Written Word began, but to follow on from Abraham to Isaac, his son, and thus to Jacob and his twelve sons, one of whom, Joseph, we read was carried captive to the land of Egypt, and finally elevated to the high and distinguished position of second ruler in the kingdom in consequence of his superior skill and wisdom, displayed before Pharaoh and his wise men.

In this position as ruler, and having a fore-knowledge, a calculation of no mean order had to be made for the storage of grain—to determine capacity, strain, and collatable deflection for the permanent dead weight to be sustained. And we may see the necessity for collecting all latent portions of scientific knowledge applied by his forefathers to works of magnitude, and there is little doubt knowledge was thus added to adorn and dignify the traditions we cherish; and furthermore we trace the connecting link, and, if nothing else, it proves the tribal following on of posterity. We read of the

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Children of Israel, or Jacob, coming to Egypt at this time of the famine, and in after time their great oppression at the hand of Pharaoh, and their remarkable exodus from the land of Egypt and their sojourn forty years in the wilderness.

And this brings me to another witness, the building of the Tabernacle, which we know was an inspired building. Moses, like Noah, received his instructions,—length, breadth, height, with compartments and coverings. This building, I would call to your mind, in cubical contents bears a true decimal proportion both to the Pyramid and Noah's Ark, but what is of still greater importance and significance is, the Ark of the Covenant, built for the Tabernacle, and afterwards set up in King Solomon's temple. This Ark of the Covenant is exactly the size of the coffer chest of hollow stone found in the King's Chamber of the Pyramid, and is a most remarkable block of hewn stone; and further proves the scientific knowledge of the Master Mason in those days. It forms on its face a rectangular parallelogram or oblong, likewise in solid contents a double cube; its inside capacity when cubed is just one-half of its outside cube measure. I will give you the figures and you can test them for yourselves.

Inside, $77{\cdot}85 \times 26{\cdot}70 \times 34{\cdot}31$; inside, $71{\cdot}317$
Outside, $89{\cdot}62 \times 38{\cdot}61 \times 41{\cdot}13$; outside, $142{\cdot}316$
} inches.

This inside measure is our chaldron, the quarter of which is the British quarter of corn. This is another proof of masonic work four thousand years ago; this doubling of the cube, like the proportion the diameter bears to the circumference of the circle, was known in those days. Those who wish to work this problem can. Say, for instance, having a cube like our smooth ashlar, call it 6 in. each side, give the size of the cube in inches to be double that size; it is done at the Pyramid and not improved on since. Besides capacity and measurement it gives our British weights and measures, which are very elaborately treated on by Professor Piazzi Smyth in his book, pp. 231—243. The casual observer may see the great advantage the interior of this building would have for correct calculation in point of temperature, being 80° Fahr., a temperature well adapted to determine specific gravity, but, as before said, Piazzi Smyth will enlighten you on this mathematical question.

There is little doubt if some of our scientific officers now in Cairo and good Freemasons would trouble to go into this matter, some considerable Masonic light might be the result; no doubt some of these figures could be

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tested, and the facts verified. But to continue, there are still greater proofs of a more interesting character outside this Pyramid. First finishing with King Solomon's Temple, we read the dimensions were given by the Great Architect of the Universe for all its proportions, and these proportions and cube measures are all decimally the same as other buildings already enumerated,—Noah's Ark, the Pyramid, Tabernacle in the Wilderness, the Ark of Covenant, the Stone Chest in the Pyramid, and King Solomon's Temple, —the cube of one is the same as the other, by 10th or 100th. Any of you wishing to go into the figures can find them in your Bibles and work it out. We cannot define here how these figures so exactly seem to fit in and apply to each other. But to the very wonderful construction outside this Pyramid building, there is one stupendous and surprising fact in which I wish you to follow me; that is, the slope of this pile of masonry. From either of its corners to the apex or peak, this slope is the same as the slope of the earth from the pole to the equinox; that is, if it were possible to get a line straight through from the meridian to the pole, that incline would be the same in each case from the base, forming the same hypothenuse; the earth we know, by the eclipses or its shadows on the moon, to be shorter or flatter at the poles than at the meridian or equinox. The greater diameter of the earth is about seven thousand miles. Any ordinary skilled craftsman can measure the Pyramid, not so the earth; we have to trust to the skilled astronomer, and mathematician; though to some extent the Pyramid is in the same distant unapproachable difficulty. In 1637 Professor Greaves of Oxford brought some of the measurements and purposes before the public, but not till 1859 were these designs and purposes verified and vouched for, and prominently so, over and over again since.

The Pyramid, therefore, as it stretches out on the base ten feet, rises nine feet, which is a marvellous factor, and one showing the distance the earth is from the sun—something truly wonderful to show and determine in those days; but if you will trouble to follow me, I will endeavour to prove the fact. Twice in the year the sun throws no shadow, but shines on all four sides of the Pyramid at the same time, consequently it is vertical with its base—the slope of the Pyramid being the same as the earth's polar slope to the meridian, must give the true angle for the sun's altitude—therefore, the height of the Pyramid multiplied by ten to its ninth power, and then multiplying this by the number of feet to the mile, gives 91,840,000 as the true distance the earth is from the sun, which was very near the mean of the

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ten different observations taken at the last transit of Venus in 1874. The next transit now in discussion will no doubt determine this vexed question by astronomers. Though built in the Pyramid ages past, we have been taught 95,000,000 of miles was the distance; but modern research has proved this distance incorrect. There is little doubt when the next transit of Venus is worked out, the Pyramid distance will prove the very correct deductions of our ancient brother Masons, and credit given for some distinguished calculations of a much higher order than the present day can lay claim to.

So great was curiosity and expectation about 1050 years ago to find untold treasure in this particular Pyramid, that Caliph al Momoun, son of Haram al Raschid, determined to cut or break an entrance into the solid stone work, as no entrance was visible; and accordingly set to work with his masons in 820 A.D., when, after toiling months and months under threats and difficulties, and having penetrated some hundred feet on the north side, they heard, as they thought, a hollow sound; and, with renewed energy, made something give way, or fall with a heavy thud in some hollow space, and finally effected an entrance into one of the dark passages, and then discovered an entrance some twenty-seven feet away from their hard task, but so tightly closed as to defy detection. But what was the Caliph's mortification and disappointment! Not a vestige of anything, moveable or immoveable, except this stone chest, was found in all the vast passages, galleries, and chambers. He, however, to stop the exclamations of those with him, had conveyed a quantity of money and jewels, and placed them in this chest, and divided this among the workers and others who had toiled, and whom it was necessary to keep quiet to cover his disappointment. But all the interior, as I hope to explain some other evening, is of the most exquisite polished granite and limestone. After this, nobody, for centuries, took any interest in this Pyramid, till the authorities of Cairo began to strip off its casing stones, to build their mosques and other buildings to adorn the city.

And now, brethren, to bring this dry reading to a close, I would add and say, without fear of contradiction, that science and learning are the basis, and truly the fundamental principles, of Freemasonry, and far, very far, transcend regal splendour; that, taking up its position as an independent auxiliary, there are strong and valid grounds for stating that Freemasonry made its *début* amid the profound, and I may say inspired, learning of

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four thousand years ago, and that learning of so high and classical a character as not to be surpassed, or even attained to, at the present day, as Dr. Wild says, "with all our boasted knowledge."

The Doctor further says (page 163 of his Lectures): "Let us look at that building, for it is a special revelation for these times. For this precise and scientific day God has provided. Science and the Bible are interlocked in this building; they agree, they testify for the same God, yet they witness to the same Christ, the providence and history of His chosen people. This stone book could not be read till now; it even takes the most precise scientific men of the day to read it. For thousands of years there has been no one in the court of the world able to question and interpret this witness of the Lord in Egypt. The scientists have been asking for some other revelations than the Bible—for the supernatural in a scientific form, for something beyond men, for something all could see, for something that would answer to pure science, for something that could be seen, handled, measured, tested, and amenable to mathematics, something superhuman, for something in which the human and the Divine blend. Thank heaven, all they ask is granted in this stone monument. Here we have science forecast for thousands of years; here we have the greatest of problems in science solved, and the sublimest phenomena of religion and science crystalised; symbolising and teaching the most marvellous facts in religion, sociology, and astronomy. It is not a tomb, nor granary, nor temple, but a pillar and witness unto the Lord of Hosts."

Think of a few facts—its location, the centre of the land-surface of the whole earth, hence the best zero point on earth for meridianal and latitudinal calculations. Central to clime. Here is no rust, moss, nor frost to destroy, nor earthquake—a well-chosen spot for such a pillar. What a witness outwardly, when complete, of polished marble within and without, clean and free from idolatrous marks. And is not this Pyramid pre-eminent, and is it not the lion of monuments—pre-eminent as being the highest, pre-eminent as being the largest, pre-eminent in location, pre-eminent in construction (except such as have been modelled after it), pre-eminent in orientation—that is, being exactly North, East, South, and West?

Then, Brethren, I think, with this exalted teaching ever in view before us, we may, with some dignity—and be proud of that dignity—we can defy and challenge contemporaries and withstand all attacks from the "Cowan,"

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or outer world. The important part played in the economy of human events has been entrusted to our keeping throughout all time. Principalities and powers, monarchies, thrones, diplomacy, and even religious fanaticism never has been, and never will be, able to obliterate Freemasonry; and I believe it is destined to come to the front and perform works of magnitude hitherto unknown. The Great Architect of the Universe has not protected us in vain. Having acknowledged Him in all things, He will direct our paths; and, most assuredly, we have been protected and directed hitherto for some wise end and purpose. And, depend upon it, Brethren, the Grand Geometrician uses as instruments those who have honoured His Laws for some great and glorious purpose. This being my humble opinion, and that opinion being based on prophecies in the Volume of the Sacred Law already fulfilled, and as there are many prophecies yet unfulfilled, may we not have yet to be the medium through which some mighty and distinguished works have to be performed?

I have lately read a pamphlet written by Companion Meiter—a Jew, I believe, of the Lodge Joppa,—wherein he says the Freemasons have to build the Temple the third time, and that with great pomp and ceremony, far surpassing the first one built by king Solomon. I am inclined to the same opinion. We see many things that should teach us. History is repeating itself, and there is every prospect of the Twelve Tribes going back to Jerusalem, and that in a very limited time; and who so able to lead the van as Freemasons, who have propagated and handed the historical programme of the Israelites along from generation to generation? Greater light will be apparent when we get inside this wonderful building, which I hope may interest you on some future occasion. You may ask, Why these wonderful things have stood in abeyance so long? I can only assume that the building was built to hold certain secret arts and hidden mysteries which could not be deciphered till the "latter days," or prophetic age, of the next Dispensation. The scientist, geometrician, or the astronomer would leave this pile of stone to the geologist or the historian, while the scientist of the present day of the moral philosophy type would utterly ignore any research tending to prove divinity and Biblical history sound and of a real truth. In conclusion, Brethren, I will quote you a remarkable verse or two from 1 Kings xx. 28—34. It speaks of the turbulent wars constantly breaking out between the Israelites and the Syrians after the death of king Solomon,

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and, particularly bear in mind, Brethren, after the separation of the Tribes —the Ten Tribes from the Two, Judah and Levi—therefore before a brotherhood could in all probability spread and establish itself after the completion of the temple as to form so strong a cementing tie, superior even to defy the enmity between belligerent kings on the battle-field, proving a bond of brotherhood existed antecedent to their time, as the Covenant between their father alluded to. Read 1 Kings xx. 28—34. "And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the Children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel, peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes upon their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether anything would come from him, and did hastily catch it; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away."

Now, Brethren, what are we to say to this remarkable passage in Holy Writ. It is the point I want to establish, showing Freemasonry existed—or, at any rate, a brotherhood existed—prior to building the Temple; it is a question if this proves the fact, but it goes a long way towards it. It was evident that the king of Israel was the custodian of the records and symbologies, and knew that Ben-hadad had been initiated,—perhaps the one

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who entrusted him. The sojourners had some knowledge in whole or in part, for they diligently observed what might escape his lips, evidently expecting some demonstration from Israel's king that would reveal more than they knew.

The covenant was no doubt a solemn binding contract or secret of a more cementing tie or link between man and man, and so they parted; and as I intend to deal with this question further on, like Ahab and Ben-hadad, we will part, and I can but thank you, Brethren, for your kindness in extending such marked attention to and appreciation of my humble efforts.

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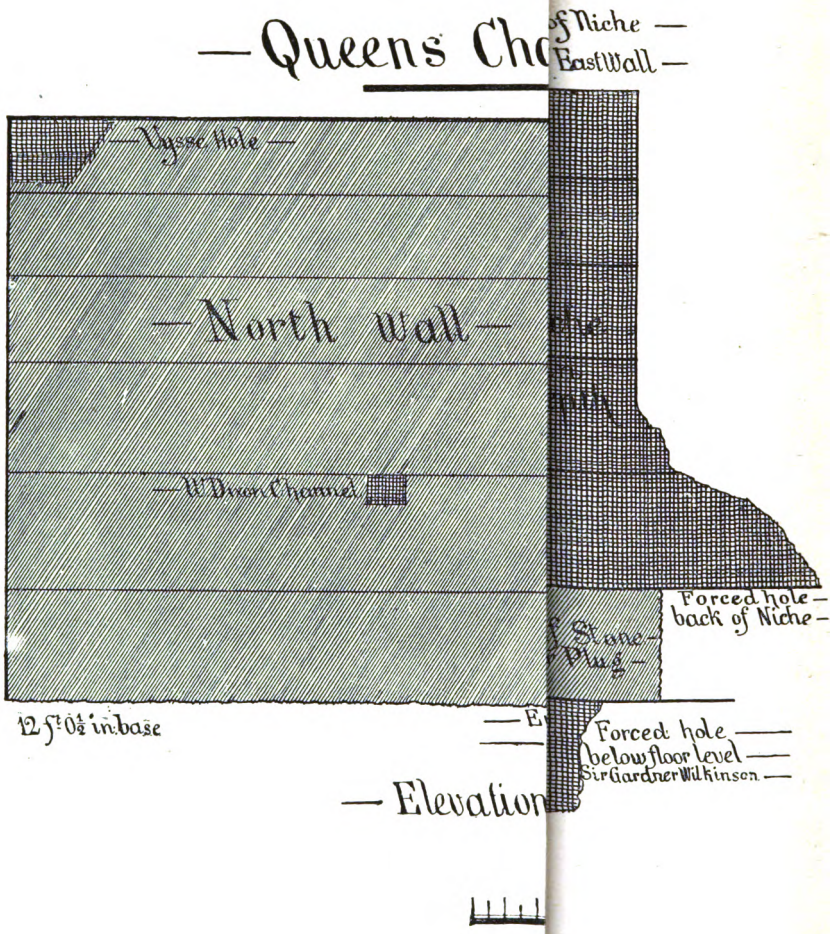

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LECTURE II.

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Whenever we contemplate the beautiful works of Creation, how ready and cheerful ought we to be to adore the Almighty Creator. From the earliest period of time we have been taught to believe in the existence of a Deity, who has never left Himself without a living witness among men.

Vide *Lectures.*

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LECTURE II.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN.

IT is important we should, with all dignity, extol and propagate the charms of Freemasonry, to which end I would remind you that we left off at that part of ancient monumental history which mentions the deeply worked-out and built-in facts, by measured design, of the Grand Master at the construction of this gigantic pile of Masonic art called the Great Pyramid of Gizeh. It is my intention this evening, Brethren, to give a description of the interior of this building, which must of necessity be of a limited character, as the subject is too vast by far to bring into one reading

But I must first call your attention to a retrospect of those wonders through which we have already passed, that we may be the better enabled to estimate the wonderful works of our Divine Creator, and to unfold our extended views and knowledge of Freemasonry.

In my last reading, I directed your attention to two remarkable passages in the volume of the Sacred Law—the one in Isaiah, the other in Jeremiah—proving this pillar of witness to the Lord of Hosts was to be for signs and wonders in the land of Egypt even unto this day. I then endeavoured to show how mathematically correct and perfect all was squared, adjusted, and worked; also set with astronomical precision truly oriented with the equatorial line—being perfectly levelled to the earth's curvature of eight inches to the mile; also its base side length, 365·242 sacred cubits—showing the number of days and the fractional parts of a day to the solar year. Also the four side-lengths, added together, is a theoretical circle, the diameter of which is the height of the Pyramid, designed and being equivalent to squaring the circle in that far-off age, 4040 years ago, and also its frequent repetition, proving its value in all mathematical calculations to be used and applied in the present day, when the mind and power of man would be making efforts to solve and grasp, as it were, the masterly wisdom which performed these giant tasks

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apparently with the greatest ease, no trace being discoverable of any mechanical or motive power whereby these tasks were accomplished. Yet it must be apparent to all who have followed me thus far, that some engineering skill of great power would be necessary to lift such vast blocks of stone to so great a height, and place them on their proper bases. Then, Brethren, I went on next to show that the British inch was the unit of measurement used at the Great Pyramid, and, as this inch measure will be particularly wanted and referred to inside, I will give another authority which Professor Smyth puts to the front.

But before particularising this ancient standard unit, we will go on with the synopsis of our former reading, wherein I proved that the gauge of twenty-five inches was the sacred cubit used at the Pyramid, and harmonising with the inspired buildings of Holy Writ, differing from the Egyptian cubit of 20·7 inches, and the Greek or Roman cubit of 18·24 inches of more mediæval times. Then "proceeding onwards, and still guiding our reflections through the intricate windings" of the vast constructive ability of our ancient brethren, we were led to contemplate the intellectual faculties that so fitly formed and set this hypothenuse or slope of the angles of the Pyramid, being paralleled and commensurable with the earth's polar slope to the equinox, giving the angle whence the sun's distance from the earth may be calculated at 91,840,000 miles, the correctness of which will be apparent when this last Transit of Venus is worked out. I next contrasted the decimal proportions which other buildings had in cubical contents with the Pyramid; the inspired measurements and proportions given for Noah's Ark, the Tabernacle in the Wilderness, King Solomon's Temple, the Ark of the Covenant—not only the same proportion, but being the exact size of the stone chest in the King's Chamber of the Pyramid—each, from the least to the greatest, being in proportion by tenths or one-hundredths when cubed. And now, Brethren, I refer to another authority whom Professor Piazzi Smyth puts in the front rank as an Egyptologist, and one who has, with great research, mathematically determined this unit of measure by independent means.

Mr. John Taylor, published a work, in 1859, entitled, *The Great Pyramid, Why Was It Built? and Who Built It?* He remarks:—

"That, whereas other writers have generally esteemed that the mysterious persons who directed the building of the Great Pyramid (and to whom the Egyptians in their traditions, and for ages afterwards, gave

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an immoral and even abominable character), must, therefore, have been very bad indeed, so that the world at large has been always fond of standing on, kicking, and insulting that dead lion whom they really knew not."

He, Mr. John Taylor, seeing how religiously bad the Egyptians themselves were, was led to conclude, on the contrary, that those they hated (and could never sufficiently abuse) might, perhaps, have been pre-eminently good; or were, at all events, of a different religious faith from themselves. He, then, remembering (after making the necessary changes) what Christ Himself says respecting the suspicion to be attached when all the world speaks well of any one, followed up this idea by what the Old Testament records touching the most vital and distinguishing part of the Israelite's religion, and which is therein described some centuries after the building of the Pyramid, as notoriously an "abomination to the Egyptians;" and, combining this with certain unmistakeable facts, Mr. Taylor deduced sound reasons for believing that the directors of the building, or rather the authors of its design, and those who controlled the actual builders of the Great Pyramid, were by no means Egyptians, but of the chosen race, or a people marked out, and in the line of, though preceding, Abraham,—so early indeed as to be closer to Noah than to Abraham. Men who had been enabled, by Divine favour, to appreciate the appointed idea, as to the necessity of a sacrifice for a sin offering, or an atonement by blood and the act of a Mediator—an idea coeval with the contest between Abel and Cain, and which descended through the flood to certain predestined families of mankind, but which no one of Egyptian birth would ever contemplate with a moment's patience, for every Egyptian from first to last was a genuine Cainite in thought, act, and feeling, and continual open profession, to the very backbone.

On this ground it was that Mr. Taylor took his stand, and after disobeying the public opinion of profane Egyptian tradition, and setting at nought the most time-honoured prejudices of the pagan world, so far as to give a full, fair, and impartial examination to the whole case, announced that he had discovered in the arrangements and measures of the Great Pyramid, then recently made upon it, or as it now exists, and on these again, corrected for dilapidation and injuries of all intervening time, so as to arrive at its original condition—certain scientific results, which speak of much more than, or rather something quite different from, human intelligence. For besides coming forth suddenly in primeval history without

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any childhood, or known preparation, or long acknowledged duration and slowly-growing senility afterwards; without any of those human features, I say, the actual results at the Great Pyramid, in the shape of numerical knowledge of grand cosmical phenomena of both earth and heavens, not only rise above, and far above, the extremely limited and almost infantine knowledge of science possessed by any of the Gentile nations of 4000, 3000, 2000, nay, 1000 years ago, but they are also, in whatever they chiefly apply to, very essentially above any scientific knowledge of any man up to our own time.

This is, indeed, a startling assertion, but, from its subject, admitting of the most complete and positive refutation if untrue; for the exact science of the present day, compared with that of only a few hundred years ago, is a marvel of development, and capable of giving out no uncertain sound, both in asserting itself, and stating not only the fact, but the order and time of the minutest steps of separate discoveries. Much more can it speak with positiveness, when comparing our present knowledge against the little that was known to man in those early epochs before physical science had begun, or could have begun, to be seriously cultivated at all.

And the affair grows in wonder the further we inquire into it, for Mr. Taylor, led by the number of British inches which measure the earth's polar axis length, and other men, also led by the dominance of fives in the Pyramids construction (as that it has five angles and five sides, including the lower plane of the base mathematically as one), ventured the suggestion that the author of the Great Pyramid's design both had and used, as his smaller unit of measure, an inch—an inch, though larger than a British inch by a thousandth part (*i.e.*, about half-a-hair's breadth); an apparently unimportant quantity, and yet it is that which enables the round, and at the same time, grand Pyramid number of five hundred millions of them, even, to measure the length of the earth's polar diameter with exactitude. With these inches, the day standard of linear measure for the side of the base of the Great Pyramid is 5 by 5, or just twenty-five of them; and that length, while it will be shown presently to be fully deserving of the appellation amongst all Christians of "Sacred Cubit," we will in the meanwhile only call it the cubit of the Great Pyramid's scientific design.

Next, as there are four sides to the Pyramid's base, the united length of all of them evidently equals 36·524 Pyramid inches; or, at a rate of a

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round hundred inches to a day. The whole permiter of the building (already shown to represent the theoretical π circle) is here found to symbolise once again, in day lengths, the practical circle of the year so essential to the life and labours of man.

Now, is it not most strange, or, rather, is it not ominously significant, that the ancient profane cubit of idolatrous Egypt—20·7 British inches long nearly—if applied either to the Great Pyramid's base side or base diagonals, or vertical height or axis lines, or any other known radical length of the building, brings out no notable fact, no mathematical truth. While the other length, of 25·025 British inches (which the profane Egyptians, and the Jupiter and Juno and Venus-worshipping Greeks, when in Egypt, knew nothing of), brings out in this and other cases so many important coincidences with nature as makes the ancient monument speak both intelligibly and most intellectually to the scientific understanding of the present day. Why, it seems almost to imply, so far as the closeness of a twenty-five British inch length, that it is the key for opening this part of the design of the Great Pyramid, showing that there was more of intercommunication in idea and knowledge between the architect of the Great Pyramid, and the origin of the Anglo-Saxon race (whose national unit of linear measure the inch more especially is) than between the said architect or designer of the one Great Pyramid in Egypt and all the native Egyptian people of all the ancient ages with their invariable 20·7 inch cubit, which explains nothing except their early connection with Babylon; and they, the holders of it, idolators, worse than Babel and Cainite religious professors every one of them. We have thus arrived, by a comparatively short and easy path, at the same chief result touching the Great Pyramid's standards and units of linear measure, and a probability of whence the British inch was derived in primeval days of purity and patriarchal worship before idolatry began, which Mr. Taylor equally obtained, but by a more circuitous process. And what a result it is, in whatever point of view we look upon it, or by whatever way we have attained to it!

The nations of the world three thousand years ago, and by their own knowledge, cared little about their national measures, and knew nothing but what was childish with regard to the size of the earth, so that our present exact acquaintance with it is confined within the history of the last hundred years. The great attempt of the French people in their first

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Revolution to abolish alike the Christian religion and the hereditary weights and measures of all nations, and to replace the former by a worship of philosophy, and the latter by their "mètre," "French mètre," scheme depending in a certain manner of their own upon the magnitude of the earth; as well as to substitute the week of seven days by an artificial period of ten days, is only eighty years old. And how did they, the French philosophers, endeavour to carry out the meteorological part of their scheme? By assuming as their unit and standard of length the one ten-millionth of a "quadrant of the earth's surface;" well may we ask, with surprise, if that was all that science, trusting in itself, was able to do for them? For the grasp and understanding of the subject, that took a curved line drawn on the earth's surface in place of the straight axis of rotation, was inferior in the extreme.

Sir John Herschell has well said—but only after John Taylor's statement about the Pyramid had lighted up his mind with the exquisite thought of how near, after all, the British hereditary inch is to an integral earth measure,—"So long as the human mind continues to be human, and retains a power of geometry, so long will the diameter be thought of more primary importance than the circumference of a circle;" and when we come to a sphere, and in motion, the axis of its dynamical labour should hold a vastly superior importance still. Again, the French philosophers of eighty years ago, in fixing on a meridional quadrant of surface for their mètre's derivation, had no idea that within the last few years the progress of geodesy would have shown that the earth's equator was not a circle, but a rather irregular curvilinear figure (see M. de Schubert and Sir G. B. Airy), perhaps ellipsoidal on the whole, so that it has many different lengths of equatorial axes, and therefore also different lengths of quadrants of the meridian in different longitudes; but the *savants* of Paris could not indeed foresee these things of the present day, or a state of geodesic science beyond them; and yet these things were all taken into account or provided for, or certainly not sinned against, by the mind that directed the building of the Great Pyramid 4040 years ago, and the reference for the grand unit —the ten-seventh, or ten-millionth part of the earth's polar semi-axis— then adopted, is now shown to be the only sound and scientific one which the earth possesses.

Through those long mediæval periods, too, of darkness, confusion, and war, when our nation thought of no such things as mathematics,

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geodesy, and linear standards, the same master mind likewise prevented our hereditary and *quasi*-Pyramid unit of measure—the inch—from losing more than the thousandth part of itself; for this is the result, if it turns out, as John Taylor believes, and as he was the first of men in these latter days both to believe and to publish his belief, that the Great Pyramid is the one necessarily-material centre from which those practical things, weights, and measures (in a primeval age, somewhere between the time of Noah and Abraham, take whatever chronology you will), were Divinely distributed to certain peoples and tongues, and carried with the utmost care from land to land, for special purposes of some grand future manifestation which is yet to make its appearance on the stage of human history.

Now, Brethren, I have dwelt on this British inch unit of measurement for more objects than one. First, to show its value above all other measures of kind or quantity now exisiting upon the face of the earth. Secondly, because all, or nearly all, of the interior of this Great Pyramid, its passages, chambers, and galleries are measured by Piazzi Smyth in inches, and decimal parts for closer accuracy. Thirdly, to prove this one inch is the time representative of the solar year, according to prophetical writings. Fourthly, still further to show that we, as Freemasons, have, by independent means, been the custodians of these secrets pertaining to nature and science, and have in a most remarkable manner preserved, throughout all ages, the God-inspired knowledge of our forefathers, and I contend this Pyramid building is the foundation of all knowledge, and we, as Freemasons, have, though not always under the name of Freemasonry, held sacred these secrets, and practised the noble arts. We may say, 720 years B.C., according to traditional history (*see* works by Professor O'Curry and Professor W. F. Wilkinson), that in course of emigration to these isles afar off (according to Scripture), about this time a great prophet, with his high priest, together with two noble daughters of an Israelitish king, landed on the shores of Ireland; and when established, built one of the most gorgeous palaces on record; and thus by our Benedictine friars and monks of old have we in secrecy planned and executed throughout all ages works of magnitude, so that all acknowledge "Man is known by his works," and Freemasons are known by their works.

Having thus far been led to contemplate our intellectual faculties, we will next proceed to ascend some fifty feet up the outside northern slope of over five million tons of stonemasonry, all fitly framed and exquisitely

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jointed in all its parts. We now step inside, and not only bow the head literally, "but the wisest among us, when beholding the wisdom, science, and mathematical precision so apparent, would, with reverential awe, bow low his head and the inward thought would arise: Is not this more like the work of the Great Architect of the universe than of human hands?" Stepping inside, you at once go down an incline. The angle of inclination in a vertical plan of these passages is 26° 18′ nearly, being the same whether ascending or descending. Across this passage, from east to west walls, is 41·61 British inches, and its height in a transverse direction, that is, square with the floor line, is 47·24 inches. A most marvellous coincidence in this passage measure is that, the transverse height being 47·24, and perpendicular height being 52·76, these two added together bring out the numerical Pyramid number of 100 to a decimal point, 100 inches representing, in time measure, a solar day! Thus: I have shown you before, that each side of the Pyramid was 365·242 cubits long; bring these cubits into inches gives 9131·050 inches; the four sides added together equals 36,524·200 inches, divide this by 100 by cutting off the two figures to the right, it is apparent 365·242 remains; giving another proof of this time measurement in terms of a unit day 100 inches long, which, you will perceive ere long, is a great factor to solve these "secret arts and hidden mysteries," hidden from view in these long-inclined passages. The first descent, sloping downwards from the entrance to subterranean chamber, is about 3960 inches, piercing through the solid rock about 1272 inches, that is 106 feet below the foundation level of the Pyramid. By referring to the diagram before us we shall see the position of these passages. About 1200 inches from the entrance we arrive at the first ascending passage. Some of these figures at the first entrance are simply close approximations: the casing stones being void, the whole lacks its originality and defies correctness; not so inside, as you will see hereafter, for most measurements are taken to the one-thousandth part of an inch. Before dealing with these ascending passages, I would state that the Great Pyramid is the only one out of thirty-eight Pyramids, ranging or beginning from the next in importance, to what may be merely termed mounds of rubbish; not one, except the Great Pyramid, having any ascending passage. There is little doubt the others, in most part, were built for the remains of their idolatrous kings, one or two perhaps as copies, or even to surpass the original; but that being sealed up, and the

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Grand Master not being the guide or promoter, and the objects not being identical, they failed both in design and proportion. Deifying the dead no doubt was their soul-stirring motive, that being the idea passed on through all ages. Not so the Great Pyramid; a halo of secrets and mysteries was ever present, and embued the mind with awe and dignified reverence, due only from man to his Creator. Thus the three hundred thousand men engaged on the work for twenty years, and guided by influences they neither knew nor understood, continued to work on, much as the machines of the present day, only knowing they were engaged on some designs of magnitude and deep thought-out skill and ability—the signs and mysteries of which are found in many parts of the volume of the Sacred Law (see Job xxxviii. 5—7; Isaiah xix. 19, 20; Jer. xxxii. 18—20). Isaiah says: "In that day" (evidently a far-off or future day for these secrets to be revealed), "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt;" and it shall be for a sign and a witness (not a burial place), but for a sign and a witness to the Lord of Hosts. What should make this a sign and a witness, Brethren? The answer is with us who have preserved these secret arts and hidden mysteries, as I shall show hereafter, through a direct line from this building to the present day. But, as I pass along, I must show how these great and wonderful computations are built up, and fixed standards of scientific commensurability not only prominently set, but, to prevent error, are repeated over and over again, as if the designer or architect in that far-off age knew the sceptic and moral philosopher would be asking for some further proof of divers coincidences and allotments of time, as revealed in the volume of the Sacred Law in this our day. Being thus armed, we can defy the Cowan and would-be wise, and boldly repel the hand of the assassin who would stab in the dark. But now to these dark passages of the Great Pyramid, which means the solving of great and profound locked-up secrets—and I doubt few, if any, have thought of them in a Masonic application touching secrecy. Having descended 1260 inches, and arrived at a standing-up part, where the junction of the first ascending passage takes place; and clambering up and, in the same crouched position, proceed up the incline 1542·5 inches, we arrive at the north end of the Grand Gallery, and, in an erect position, stand on a level kind of platform space. This

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measure is one of many alluded to when fixing the standard or pyramid inch unit, and used by Professor Piazzi Smyth for greater accuracy and typifying years of history. This 1542·5 inches long, and 54 by 42 inches, to crawl through, ascending, as it were, in a square polished marble tube, exquisitely jointed and squared—this length, I say, marks the Mosaic dispensation, that is, from the Exodus to the era we commence our time-record from—1542·5 years, or the inch for the year measure. Then, measuring same passage, but continuing the measuring rod along wall in entrance-passage north, 628 inches, in addition, we arrive at two exquisitely fine-cut vertical lines, on each side of passage, in the polished marble, the total length of which equals 2170·5 inches. This measure indicates the lapse of time from the building of the Pyramid to the birth of Our Saviour, or the beginning of the Christian dispensation, viz., 2170·5 years, or the inch for the year again. This, you will perceive, will be a prophetic record, showing that none other than the Great Architect of the Universe was the Master Mason, and, we may say, the Grand Master that fixed and determined these epochs in time and built them into fact. Then, going back again to the same starting-point, we find, purposely built in, huge blocks of stone, in pairs, crossway of this passage, at stated intervals, and pierced or hewn through the centre to the size of the passage, 4 ft. 6 by 3 ft. 6. It is very remarkable that these stones, forming floor walls and roof, and built at distances in the passage, and these distances equalling or setting forth the size of what is now called the King's Chamber, show great weight would be attached to these dimensions and purposes when built. The first measure from upper angle is 412·13 inches, or length on floor line of King's Chamber; then two of these stones across, and bonding the sides of this continuous passage—but imagine the labour to pierce bodily through a mass of stone like this. Then another interval of 206·07 inches, showing the width of the King's Chamber; then two corresponding stones, as before; after which another interval of 230·42, showing the height of the same Chamber. The same Masonic labour and skill is exhibited in these cross stones, all beautifully jointed and polished, but no joint in any of the angles; the whole of the structure being much below, by two or three years of incessant labour; attaining what we may suppose the level floor line of the King's Chamber. The Professor says (*Our Inheritance*, p. 367): "This unexpected illustration of the builders working by measure, and in terms of that one Chamber which is now

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confessed to be the focus of the whole scientific design, but which was not then built into fact, may be taken as a proof of the Promethean or fore-thought character of the whole of the Great Pyramid building." And, Brethren, this justifies me in dealing with details and references to structural connections bearing on deep physical results, between not only the King's Chamber and its one containing treasure—the Coffer—but the whole superstructure in its gigantic and wondrous parts. At the top of this first Ascending Passage we emerge on a level flat, the northern end of the Grand Gallery, as it is called, to the right, on the level part coming up from the floor and almost out of the wall, is the mouth of the Well, going down to a natural grotto in the rock, and hence down to the Subterranean Chamber—of which, more hereafter. The formation from this short level is very curious, and, moreover, very constructive. This Ascending Gallery has, on each side, continuing up the floor line, a ramp, or continuous stone bench, 20·96 inches high, and projecting 20·07 inches each side. Between the benches is 42·0 inches, and 82·02 between the walls above the benches. The ramp on the west side comes down as far as the Well's mouth. Originally this Well's mouth was covered by a continuation of the ramp, and partly plugged up, some portion down; the whole of this was blown out or removed at a period not known. On the east side, the ramp continues on to the mouth or south end of first ascending passage, between the two ramps, on a level, some 92 inches, there is the opening to a level narrow passage, leading to what is called the Queen's Chamber, and standing on the twenty-fifth course of masonry. We will leave this for the present, and ascend the Grand Gallery, which is done by raising yourself up by side-holes over the mouth of a narrow level passage, or climbing on the ramps or side-benches, and so travelling up, torches in hand, 1881·6 inches from north to south, and up to the level, which is the fiftieth course of masonry.

This Grand-Gallery length is most worthy of special remark, and requires to be specially dwelt upon. Its length marks an epoch in history coming down to the present day, in this present dispensation. This Gallery, 1881·6 inches in length, is measured along the walls, above the ramps, taking, as it were, the diagonal through the top step, same incline as floor line. The question arises, is that the proper length; or should the floor-line be measured, which is 1813 inches, then up the step, 36 inches, and on it 61 inches, on the level. This, added together, gives 1910, or 28 years difference

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(taking one inch for the year, as before); but even this is not correct, for, being measured, the joint of the stone projects 11 inches inside the stooping passage into the Ante-Chamber. There is another way this length may be taken, but we will leave it at its first measure, 1881·6, and measure this step-stone by itself. As there is no way round this stone, there is no choice but to climb up this 36-inch step, or British yard measure; and now, standing on the top of this stone, and measuring 36 inches along on the face, you will find just 25 inches left, or the sacred cubit, making together 61 inches. Now, I want you to see what remarkable purpose and design there is at this point. This 36 inches just brings us up to a level, as I said before, to the 50th course of masonry from the foundation, or double that on the level below. If we take this 50th course all over for a basal measurement, its four sides, added together, are exact, or equal to the two diagonals of the base of the Pyramid; thus, the perimeter of the 50th course of masonry, and the diagonals, prove one another, and give the length, 25,827 iuches, which is the period called "the precession of the equinoxes." Hipparchus, the Grecian astronomer, is said to have first discovered the precession of the equinoxes, many centuries after the Pyramid was built; but there the fact is, and duplicated by the Pyramid Architect, and shows he knew the value of that number, and recorded it twice in the construction of this pile of masonry.

The Grand Gallery we have made clear up to this level, or 50th course; its length being 1881·6 inches; the transverse height is 304·1 inches; vertical height, 339·2 inches, with seven courses of over-lapping stones, each course over-lapping three inches from one extreme end to the other, on each side, and narrowing to 36 inches for the sloping line of ceiling. This 1881·6 inches, length of Grand Gallery has, for some time, been looked upon as a length to mark a particular epoch in history, alike with other passage lengths; and it is manifest it does; but there is some doubt attached to the fixed date of the present dispensation, by three or four years, according to different historians—the death of Herod being a disputed point. One thing, however, is most certain. If, my Brethren, we look to the right, or look to the left, the times assume a most solemn and ominous aspect, as if some great revolutionary eruption was pending, clouding the horizon; marking this, our day, as another historical period.

There are yet other facts I would direct special attention to in this Grand Gallery. The length, 1881·6 inches, as it exists, and its transverse

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height, 304·1 inches, its width, 82·02 inches, deducting the seven over-lappings, three inches each side, and the ramp or benches, 20·96 high, 20·07 inches wide. These measures, when cubed, give a result of 35,000,000, in round numbers, or the number of the chosen people when dwelling alone in the Isles of the West, in the latter days, when they shall move no more.

Some French artists endeavoured (although without success), to illustrate this Grand Gallery. Professor Smyth says (p. 310) :—

"The circumstances are above the scope of orthodox pictures by reason of the narrow breadth, the lofty-vaulted height, and the very peculiar sloping angle of the long floor. A floor, when one looks from its north end southward, ascending, and ascending through the darkness, apparently for ever, and with such steepness that no artist's view of it, painted on a vertical plane, could ever hope to represent more than a small part of that floor, rising upward through the whole canvas, and going out at the top, while, on looking northward, from the south end of the Gallery, you lose the floor instantly, and see, on the level of your eyes, in the distance, part of the steeply-descending ceiling; descending, too, still further, and going out at the bottom of the picture, if your means of illumination extend so far; otherwise, it is the solemn over-lappings of the high dark walls, passing you by on either side, to draw together, in dim and unknown perspective beyond, which encase you in on every hand, but all on an uneasy slant, speaking of toil in one direction, danger in another, and a mountain of strength for a prison house, if so required, everywhere."

I would call your attention further to these seven over-lappings in the side walls, as indicating alike the division of time in a week of days, also the number of pleiades, which constellation held so important a determining value in the adoption of date construction, as Mr. Charles Casey says, in his work called *Philitis*, (p. 34); and further he says, "a truly grand passage, in itself commemorative of history, and leading to a notably symbolic and scientific chamber, but seemingly altogether unnecessary in its proportions for the conveyance of a mummied body to its resting place." Leaving the Grand Gallery, and having arrived on the level of the so-called King's Chamber, we will describe the most inconvenient part of the passage system, having, immediately on landing, to stoop or crawl through a passage only 44 inches in vertical height, 10 inches lower than any other passage, and yet it would appear the contrary would be the case, where so much seemed to be stored up for development. Mr. Charles Casey says the readings of this and the horizontal passage leading to the so-called Queen's Chamber, and that room itself, are at present occupying the attention of zealous and qualified scientists; and, in relation to other and yet undis-

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covered chambers, it seems to me that the unity of the structure would point to five chambers, three only of which (subterranean) have been opened—viz., the lower, or Queen's Chamber, resting on the 25th course of masonry, and the King's Chamber on the 50th, together with the Ante-Chamber. Looking at this question in connection with the masonry courses, there would seem to be a remarkable indication of a chamber on the 100th course; thus:—

The vertical height of 5th course at the junction of first Ascending Passage from the base, is	...	223 inches.
That of the 25th course, Queen's Chamber	...	869 inches.
That of the 50th course, King's Chamber...	...	1686 inches.
That of the 100th course, unknown ...	...	3052 inches.
Which sum gives	...	5830 inches,

or the original vertical height of the finished and perfect Pyramid, within a residual difference of two inches. On the same calculational hypothesis, a chamber may exist on the 75th course, immediately over the King's Chamber and the Ante-Chamber we are now discussing. Passing under this very low passage-way, 44 inches high and 52 inches long, we stand in this Ante-Chamber of partly granite and partly limestone. The whole length is 116·26 inches, the granite portion being 103·03 Pyramid inches; these numbers again square the circle, in this case by area instead of circumference—that is, the area of a square; measuring 103·03 on the side, is equal to the arc of a circle, having 116·26 for its diameter. Professor Smyth says (p. 186):—

"There is always more satisfaction in measuring inside the Pyramid, when dealing with granite; this harder material began in the Ante-Chamber, the little dark room almost in the centre of gravity of the whole mass of this mountain of Masonic skill. Its breadth, between east and west walls, is only 65·2 inches; 116·3 long from north to south, and 149·4 high; but it has a sort of granite wainscot on either side of it, full of detail, and was to me so complicated and troublesome a matter as to occupy three days in measuring."

I must refer you to his work *Our Inheritance*, pp. 156—186.

I must finish the Ante-Chamber with what the Professor calls a very small matter in size, though great in importance—viz., the granite leaf, standing at the head of, above, and under which you stoop. Some objectors to the Pyramid scientific theory have said: "We do not admit of the reality of your Pyramid inches with its original builders, when you can only get such

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inches by subdividing immense lengths of the building by divisors of your own choosing (though this is denied); but show us a single such inch, and then we may believe;" whereupon Captain Tracey has pointed out that such single inch is actually marked, and in a Pyramid manner on, or rather by means of, the above granite leaf in the ante-chamber; and it comes about thus. In that small apartment its grand symbol on the south wall is the already mentioned illustration of a division by five; and if the symbol had virtue enough to extend into and dominate some features in the next, or King's Chamber (as in illustrating its now undoubted number of five wall courses), why should it not typify something in its own chamber as well? But what is there in the ante-chamber that divides into five? "The Sacred or the Great Pyramid's own cubit," answers Captain Tracey, "for here it is so divided in the shape of the boss on the granite leaf, just five inches broad. And, further, that fifth part of that cubit of the Great Pyramid's symbolical design is divided before our eyes into five again; for the thickness of this remarkable boss is one-fifth of its breadth. So there you have the division of the sacred cubit into 5×5 inches."

Brethren, these figures and proofs are inexhaustible; but I must pass them by, and crawl through 100 inches of low stone passage to the King's Chamber, the size of which is built in solid stone in the first ascending passage, as before dealt with, piercing through huge stone blocks at intervals, in passage, denoting the length of King's Chamber 412·20, breadth 206·10 in., height 230·42 in. You may count 100 blocks of stone, contained in the chamber, most accurately set to a paper joint, and faced perfectly true and highly polished, in hard red granite.

Professor Piazzi Smyth, on page 176, speaking of this Chamber, says: "Of all the parts of the Great Pyramid amenable to accurate linear measure, there are none presenting such advantages therefore as the King's Chamber, because it is: 1st, equal in temperature; 2nd, unvisited by wind, sand, or natural disturbance; 3rd, of simple rectangular figure (excepting an infinitesimal angle of convergence, and a rather large angle of inclination (observed as yet only by myself, and not altogether to my own satisfaction); 4th. Erected in polished, dense, hard red granite; and 5th. It exhibits the longest lines of any part of the Pyramid, both in that hard material, and in a horizontal position with vertical end pieces. You may have noticed in these measures of the King's Chamber, that the length of the Chamber is just twice its breadth, and the diagonal on the

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floor, that is, the length from corner to corner, is equal to double the height; these are all correct even to the decimal parts. Do you think, Brethren, this is accident or design? "But," demands the querist, as the Professor says: "Why was not so conspicuous a length made a round number of sacred cubits?" Because it was intended to typify reasons as well as facts. I am further enabled to reply: it expresses: 1st. The length of the base side of the whole Great Pyramid, agreeably with the mean of all the direct measures thereof; 2nd. Its vertical height; 3rd. Its shape, as regards the proportion the diameter bears to the circumference of a circle; 4th. The meteorological combinations of sacred cubits and earth commensurable inches; and 5th. The absolute length of the sacred cubit, which was ordained by God, in after ages, to Moses and the Israelites." All these several things out of one and the same set of numbers! Yes, out of one and the same set of numbers, when used on certain principles of calculation, of which plain indications are given on the walls of the Ante-Chamber to the King's Chamber by the original builders; viz., the diameters of a circle and square of equal area with each other, together with a reference of this theorem to a length of four times 103 inches and a fraction long. Four lines of that length, deeply and grandly cut, are on the south wall of the Ante-Chamber, the wall you face when stooping to pass under the low passage-way into the King's Chamber; that length can, of all lengths thereabouts, of course be no other than the 412·132 of the King's Chamber floor itself. Now 412·132 is, no doubt, an awkward-looking fractional and uneven number, bearing no easy or self-evident proportion to the known length of base, side, or vertical height of Great Pyramid numbers of inches or cubits, or the diameter to the circle value (π). But following the hint given in the ante-chamber (Captain Tracey's most suggestive discovery), and calling those 412·132 Pyramid inches 412·132 Pyramid, or sacred, cubits (of 25 such inches each)—consider that number, I say, of cubits the diameter of a circle, and then, first, that circle has equal area with a square each side of which measures 365·242, &c., sacred cubits, or is equal in those cubits to the length of the socket size of the Pyramid from the mean of all the measures, and equal also in days to the universally acknowledged number of days and parts of a day, in a mean solar tropical year, *i.e.*, a solar year for the general times and season purposes of all mankind (see Professor Smyth's *Computations* page 477).

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There is much more to be said, my Brethren, on these measurements, if time would permit; but I have a little to add to what has been already said, or partly described, in my former reading on the coffer or lidless stone-chest in the King's Chamber, and will then pass on to the Queen's Chamber. I have told you this stone chest is of the same capacity as the Ark of the Covenant, built and set up in the wilderness by Divine instruction given to Moses—the one not seen, but measurements given in the volume of the Sacred Law; the other in actual existence at the present day, confirming the truths and validity of both. Professor Smyth says: "This vessel, the sole contents of the King's Chamber, and termed, according to various writers, stone box, granite chest, lidless vessel, porphyry vase, black marble sarcophagus, and coffer, is composed as to its material of a darkish variety of red, and possibly syenitic, granite; and there is no difficulty in seeing this, for although the ancient polished sides have long acquired a deep chocolate hue, there are such numerous chips effected on all the edges in recent years, that the component crystals, quartz, mica, and felspar may be seen even more brilliantly. The vessel is greatly damaged or chipped away at the edge of bottom, sides, and top—the south-east corner nearly half-way down. The whole question, therefore, of the full depth of the Coffer, rests on one very small portion of the north-east wall —so to speak—of the Coffer; a portion, too, which becomes smaller and smaller every year we live. The inside dimensions of the Coffer, taken under these circumstances, being 6 ft. 5 in. long, 2 ft. 2 in. wide, and 3 ft. deep, and, on the Sarcophagus theory, at least long enough and broad enough for a coffin; and, if rather deeper than convenient or necessary, I will not object to that, as there is now proved to be a ledge cut into the top of the vessel, and quite suitable for a lid; and as there is a ledge, an intention to put on a lid must, or may be, inferred; but it is still to be proved whether a lid ever was put on, especially for Sarcophagus purposes. Taking the Coffer measures, for instance, as of the whole vessel before the ledge was cut out, we have—

	Length.		Breadth.		Depth.		Volume.
Interior ...	75·85	×	26·70	×	34·31	=	71·317
Exterior ...	89·62	×	38·61	×	41·13	=	142·316

That is within the limits of accuracy of the modern measures. The volume of the exterior is double that of the interior; and the simplest even relation between them is that of capacity. Again; the mean thickness of the sides

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of the Coffer being assumed, in Pyramid inches, 5·952, and of the bottom 6·866, we have again—

	Length.	Breadth.	Thickness.	Volume.
Coffer's bottom ...	89·62	× 38·61	× 6·866	= 23·758
Coffer's sides ...	2 (89·62 × 26·70)	× 34·31	× 5·952	= 47·508
				71·266

Here, again, we find a duplicate of the one quantity against the other; and the only apparent simple relations between the two, and of the sum of both, with the interior of the vessel, is that of capacity.

Mr. Charles Casey, in his book *Philitis* (p. 31), says:—"Let us look closer at it, for truly it is the most remarkable ashes-coffer (if it was meant for such) that the world has ever seen—not, indeed, as a flattering proof of art in the designer, for it is plain, totally devoid of ornament or carving, a most bald and democratic burial place for a mighty king—unseemly, large, and unnecessarily out of proportion in height for such a purpose." But, as a scientifically pregnant coffer, it is a marvellous illustration of the Designer's skill and knowledge, for we find that the mass of its sides and bottom is cubically identical with its internal space capacity—viz., 71·250 cubic inches; also, that the length of two of its adjacent sides is to its height as the circumference of a circle to its diameter; again, that the exterior volume is double the interior capacity, and the sides and ends are twice that of the bottom; moreover, that when taken wholly, it stands in relation to the lower course of the King's Chamber as the one-fiftieth part in capacity. Noting which, with unprejudiced reflection, one feels compelled to inquire if this remarkable construction and relation was necessary in a Sarcophagus? To which question conviction replies "Certainly not." But it was essential to a scientific unity of the room and coffer; and so it stands—an inflexible, positive, scientific fact.

Additionally, we find this remarkable stone burial case (if it will be so claimed) corresponds with the sacred, later, and Divinely-planned Ark of the Mosaic Tabernacle in space capacity, although infinitely more massive and durable in its material.

It is also found that its contents capacity is precisely equal to the Hebrew laver, four chomers, and to that of the old Saxon chaldron; also that its contents in water, at 68° Fahrenheit, and barometer register at 30 inches,

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weighs—critically weighs—one ton, of 2,500 lbs., each of which pounds (within half-an ounce of a pound avoirdupois), is equal to five cubit inches of the earth's mean density, together with manifold other indications; all or any of which would seem superfluous in a burial case, but which are supremely necessary in a scientific and Divinely-appointed standard of weight and capacity measure for all times and nations, and, consequently, we find it thus sacredly preserved in the very heart of this mountainous mass of superbly-finished masonry.

Having arrived, Brethren, thus far, and dealt as liberally as time will permit with these inexhaustible scientific measurements and their results, we will retrace our steps and make a short stand at the foot of the north end of the Grand Gallery. The west side, on the level, is the well's mouth, or pit shaft, at one time covered over with the continuation of side stone benches, and butting or joining the fixed angle of measurement at the south, or upper, end of the first Ascending Passage. The whole of the Grand Gallery is supposed to typify the Christian dispensation; and the floor measure, from this fixed angle, to well's mouth, measuring 33·6, would indicate the time our Saviour sojourned on this earth; and, as Charles Casey, Esq., says, in his book called *Philitis* (p. 43):—"But that is not all, for on entering the Grand Gallery we come upon a square sepulchral aperture, partly in its floor, from the bottom of which a passage leads westerly for a short space to the edge of a dark, almost perpendicular, abyssmal shaft, which leads down, down, down into the deep and dismal subterranean descending passage, just before it falls into the Hades Chamber or pit, which lies some 180 feet down in the living rock. Now, at an inch to a year, along the line of the floor of the Grand Gallery, this sepulchral Chamber shows the date of Calvary in our Lord's life. The inhumation of His body in the tomb, and His resurrection therefrom, are exhibited (in the stone that covered the entrance to that sepulchral well, being burst out or rolled back with triumphant power from its mouth) in mechanical features, which speak as incontestibly to the eye of science as eloquently as to that of faith—that the grave could not detain Him beyond the appointed time." Passing this dark abyss, on between the ascending ramp stones or side benches, forward a pace or two, we come in front of entrance to Queen's Chamber, saddled over with a huge block of hewn limestone, the top being floor slope of Grand Gallery, while the hollowed-out part forms the passage entrance we purpose to crawl through,

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and along 1275 inches or thereabouts, and emerge into what is called the Hebrew or Queen's Chamber on the twenty-fifth course of Masonry, its breadth 206·06 inches, length 227·03 inches, and mean height 213·86 inches. These dimensions cubed are exactly one-half of the cube of the King's Chamber. Is this another of our sceptics' accidents? On the east wall of this chamber is a niche sunk deep in the solid stone work, a kind of monumental or gravitating by overlapping appearance, broad base and narrow top, the whole set out as a fixed standard of measure, so adroitly planned and fixed that any beholder can see the intent of the architect (*see* Piazzi Smyth, chap. 20). Also, in this chapter, the Professor speaks of a most remarkable discovery made by Captain Waynman Dixon. He, with his friend Dr. Grant, and an attendant or workman, while sounding the walls of this Chamber, discovered a dead hollow sound at a spot about fifty inches from the floor; and, breaking through into a small shaft, 9×8 inches, this casing stone, about the thickness of one's finger, was part of the face of one of the prodigious building stones, and this hole, most singular to say, was worked or drilled from the back up to, and within three-quarters of an inch of, the face of the stone, leaving the whole face of the stone perfect and polished with the rest. By close measurement they found on the opposite side a similar outlet, seven feet on the level, and then rising at an incline; but the object of these shafts is shrouded in mystery. They lit a fire in the mouth of each. In the south shaft the smoke went away sharp, but, on close examination, nothing could be seen outside of any semblance of smoke. The north fire smouldered out; the query then arose whether or not a communication existed from this shaft to another compartment not yet discovered?

The Hebrew or Abrahamic feature, as shadowed forth in this Chamber, is drawn from the fact of a saline element pervading the whole Chamber, most prominent at the joints; they would seem to be eaten away as if an alkali was mixed with the mortar composing joints—salt being typical of the Jewish rites; but, as before intimated, this part of the interior has not received its full share of scientific research. Now, Brethren, I think you will agree with me, enough has been illustrated to warrant the conclusion that no mere congregating of a few wise men of that age could accomplish such giant feats of scientific skill and ability without the aid and assistance of the Grand Geometrician of the Universe to form, as it were, another earth in miniature, and taking the shape of this Pyramid, and there

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and then build into fact prophecies not then uttered, and signs and wonders which would occur;—and we, in this age, know have so occurred—and with other secret arts and hidden mysteries have all to be revealed and brought to light. The prophet Jeremiah (xxxii. 20) says: "which has set signs and wonders in the land of Egypt even unto this day, or the latter day." Brethren, I hope to show you, in my next lecture, that these are the latter days,—not the end of the world as some have very foolishly remarked, and even gone as far as to spread wide the subject. Fortified with proof, I shall endeavour to show this is the end of another dispensation, when great and mighty changes will be brought about on this planet, in accordance with prophecy, yet unfulfilled, taken from the sure Word of God and this stone Bible or witness to the Lord of Hosts. It is no small source of satisfaction to think that we Freemasons have from time immemorial inculcated the knowledge and wisdom of the Most High, and kept intact throughout all ages, and all lands, by one people, and that people a chosen people; and, although the tribes separated, none of the sacred symbols, mathematical or geometrical problems have lost their lustre, all being religiously preserved. Many writers and critics have said (and it may be partly admitted), our ceremonies, now worked in allegory, are all of modern delineation, strongly supporting the 1717 theory. Yet, my Brethren, no one can deny that ages before this ceremonial working of the craft grew, as it were, into existence, the Brotherhood were knit together by one indissoluble bond, and so met, taught, and instructed their successors in the wisdom they had acquired by and through the Great Architect of the Universe. We cannot suppose, Brethren, that the one Great Mind that gave would not adopt means for the preservation of these vast and mighty truths, knowing full well the mind of man would expand, and at some future day stand in awe and wonderment as they unravelled the secrets hidden in this stone monument, built with such precision by our forefathers. Depend upon it, Brethren, what we symbolise in some of our ceremonies is absolutely prophetical and will literally become one great and mighty fact, yet to be brought to light, that the whole world may behold; and I hope to show in my next lecture what will surprise you, and will be awkward to controvert or disprove. Allow me once again to say Freemasonry is at once elevating and dignified, far superior to the movements of mankind generally, or the outer world in particular. Thus we hold this know-

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ledge of our ancient Brethren — knowledge being power, and power, strength and might.

In my next, I shall endeavour to give you an interesting account of how these signs and symbols have made their way from place to place, to these our times; and, Brethren, allow me once again to thank you for your marked attention, which is a true test of approval.

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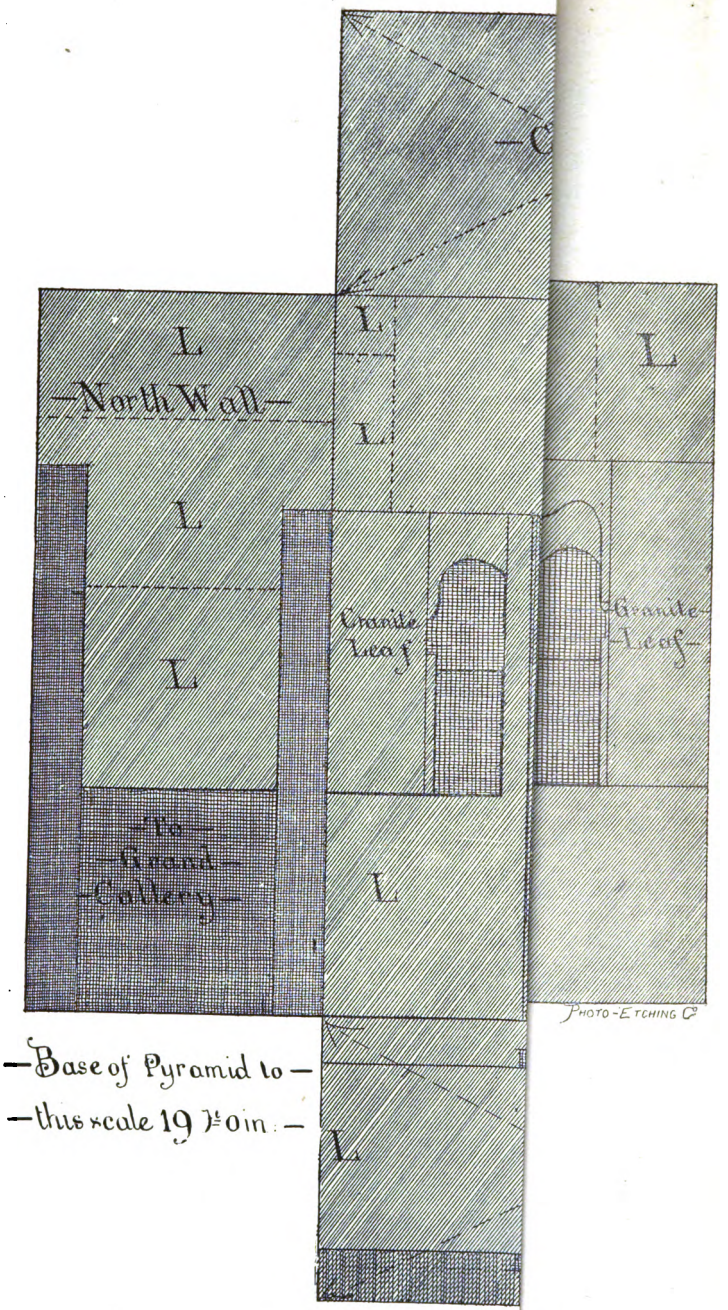

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LECTURE III.

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Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. By geometry we may curiously trace Nature through her various windings, to her utmost concealed recesses. Geometry treats of the powers and properties of magnitude in general, where length, breadth, and thickness are separately and collectively considered. By this science the architect is enabled to form his plans, the general to arrange his soldiers, the engineer to mark out the ground for encampment, the geographer to give us the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also the astronomer is enabled to make his observations, calculate and fix the duration of times, seasons, years, and circles: in fine, geometry is the foundation of architecture, and the root of mathematics.

Vide *Lectures.*

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LECTURE III.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN.

In both my former lectures you have followed me through the intricate windings of this grand and noble pile of masonry, embodying over five million tons of hewn stone, and standing on a levelled platform of thirteen acres or more of solid rock—that particular spot being assigned to it for latitude and longitude, in the midst of the land of Egypt. And here I would note that, carefully summing up all the dry land habitable by man the wide world over, the centre of the whole falls within the Great Pyramid territory of Lower Egypt. Another great fact, Brethren, for critics to correct.

I told you, at the close of my last lecture, that I would show you something that would surprise you, and which would be awkward to controvert or disprove. I have made further researches in this practical and constructive direction since we last met, and not only have I established what I then thought a great discovery, and worth our critical consideration, but by this scrutinizing, piece-by-piece examination, have made another discovery in the Ante-Chamber of the Pyramid, of great constructive skill and giant magnitude, but not to surpass what it was my intention at that time to bring before you.

Several writers have said the Ark of the Covenant and the Tabernacle are hidden in the Pyramid; that statement I intended dealing with. Yet that question will very well stand over until the next lecture.

I shall now record, with a good show of originality, another probable hiding-place, or, perhaps, passages and chambers in this Pyramid, so far unknown, but quite likely leading to the 75th or 100th course of masonry before alluded to. This part, however, exhibits such direct design and conspicuous motives that I think far greater importance may be attached to the discovery, if it should so turn out, than may be attending the last-named.

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I have already, my Brethren, told you the Ante-room leading to the King's Chamber is full of detail and wonderment for so small a place; and it has occurred to me that the portcullis, or granite leaf, as it is called, has a most important duty silently to perform, yet so obvious in a practical sense, that when its reality of existence is examined in a constructive point of view, its utility is seen. Certainly, it seems surprising that the fact has been overlooked by our skilled engineers on the spot. The fact of the granite leaf being in two heights confirms and supports the idea I am about to present for the consideration of the most skilled among you in the mechanical arts.

Professor Piazzi Smyth gives the full height of this granite leaf as about 49 inches, over it, 57 inches, and under it, 43 inches, making a total of 149 inches for the height of the Chamber. Now, the two upright slabs, or wainscoting, at each side, are 103·1 inches high on the east side, and 111·8 high on the west side. I should like you, Brethren, to keep your eye on the lower diagram, and follow me in this constructive part. The granite leaf is 49 inches; add this to the height of the east side slab, 103·1 = 152·1, or full three inches higher than the Chamber itself. The reason for adding these together will be seen as we go on.

The builders, when constructing this Chamber, no doubt planned for the long future, that their intentions might be apparent to the beholders. They therefore constructed these side slabs with their grooves, and the west side hollowed out on top (the utility of which will again be apparent as we proceed), and finished the one 8·5 inches, the other 11·7 inches thick, all squared with mathematical precision, and set up in their respective places. To keep them thus in position, while being backed up with heavy masonry or blocks of huge solid stone, it would be necessary to accurately fit in these grooves solid blocks of timber, cross-ways of Chamber, to ensure perfect solidity, and prevent the possibility of displacement from any sudden jar from these massive blocks of stone, while adjusting them on their proper basis, and forming and constructing the secret arts and hidden mysteries behind, till all was properly built up and set, when, in due course these timbers could be slid or lifted up in these grooves and released, when the top of the east slab was reached; the west slab being higher would keep each in position, and the hollowed-out part would enable and greatly facilitate their being moved forward and lowered. Thus these strutts would be removed, one after the other, leaving in its place, or

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putting in after, as the case may be, the stone, granite leaf, strutt, or portcullis, in two pieces, but so very accurately fitted and adjusted to keep all rigid and firm, and silently remain till the time should come for them to be raised.

See what Piazzi Smyth says (*Our Inheritance*, page 154) about the granite leaf.

We see here the forethought displayed by the builder or Grand Master and designer to so adjust and construct that no damage would accrue or be apparent by removal, like the foot of the Grand Gallery. Much has been removed, but no unsightly damage done. It is also obvious that, leaving 43 inches clear under granite leaf from floor level, enables raising screws to be easily worked, and the stones to be raised; and when the top stone is sufficiently high to clear top of slab, or set-off, on the top, it, like the timber strutts, could be removed at will, making room for the lower stone to undergo a similar operation.

And now, Brethren, I would ask, Is it not easy to discern that if the granite leaf had been in one stone, it could not be got out for want of space enough between the set-off at the top of the side slab and the ceiling, by three inches, as before described? There is little doubt it would be necessary to put in temporary strutts before removing this granite leaf, which, when all was released between these wainscotings, if they did not press themselves forward, could easily be brought forward. And what then? A magnificent disclosure of passages and chambers, hitherto undiscovered. If not, all this precision of planning in the Ante-Chamber would be purposeless—without any specific aim or end. But this cannot be, with such positive constructive indubitable evidence.

Why is this granite leaf made in two pieces? Why does it form a strutt between the two slabs? Why of such indestructible and imperishable material? Why fitted in grooves, and constructed to slide up? Why the side slabs standing out the thickness of themselves from the face of the solid masonry? Why all so admirably adjusted, to take away without damage to other parts? My Brethren, it is like the whole of the noble structure. Its information is practically given by its wise and detailed construction; and it further demonstrates that the researches of the skilled craftsman will not be in vain, while those of our tribes and families, and even of noble descent, may explore and make further discoveries.

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Dealing with such facts and figures (and, like all else in the world, no matter how positively correct) will meet with criticism. But I can come boldly forward and say the truths I have brought before you are of such giant proportions and known realities, presenting externally and internally such a witness, no other building in the world possesses, and more scientific skill and profound wisdom than the mind of man in the present day is capable of grasping, "with all our boasted knowledge." And now, Brethren, I would ask you, from where did this great wisdom emanate? You will at once join me in saying: the Great Architect of the Universe. And next, I would inquire who have been the custodians of these secret arts and hidden mysteries? Here you pause; but I hope to show, conclusively, that we Freemasons, so called at the present day, have diligently, zealously, and religiously retained and instructed those who were found worthy to receive the same at our hands, and so spread wisdom and learning onward with due caution.

Most of you have heard explained the tracing-boards of the Lodge. The first tracing-board says our Lodge should be in length from east to west, and breadth from north to south; just so is the King's Chamber with its Ante-Chamber, from which, in stooping humility, we approach the King's Chamber or Grand Lodge, with every inch of its surface adorned with wisdom, strength, and beauty; and, furthermore, seven hold the Lodge, depicted by seven stars (Pleiades), which seven stars are the very centralization of construction, begun, carried out, and finished at the Pyramid in this Pleiades Year, astronomically so called, when Alpha Draconis was the visible polar star, looking up from the depths of the first Ascending Passage, which will not occur again, according to the slow orbit of the procession of the equinoxes, for 25,827 years; which number is built into fact by the diagonals of the base, and repeated by the perimeter of the 50th course of masonry; and it is by the science of astronomy that the figures and the dates are proved to be true or false. The Pyramid being thus before you, in this enlightened age, to criticise upon, so, Brethren, a starting-point in Freemasonry is gained. As far as comparison is concerned, the one might be symbolical of the other. As I said in my first lecture, a school, college, or lodge would be formed, and many symbolisms put in order, perhaps worked as we do at the present time, as the most impressive way to inculcate and work a lasting impression on the mind; and thus, in whole or in part, we tra-

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ditionally keep pure and unsullied what has been entrusted to us to this our day.

My wish, this evening, is to draw your attention to the line of posterity through which these arts and sciences have passed from age to age. This building is, no doubt, of Shemitic origin, and Shem lived on and beyond Abraham's time. But we read, before Abraham was born, Jehovah revealed His intentions as to the future history of the world, where Moses, being inspired in his song, says, in Deut. xxxii. 8, 9: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the Children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." This, Brethren, is nothing less than the planning or mapping out the destinies of His chosen people for some wise purpose, before their existence, nationally, had begun. It would naturally follow, my Brethren, that the Great Architect of the Universe should set apart a chosen people for His inheritance, and by His infinite wisdom instruct them beyond other peoples in certain cosmic laws, to be held by them to carry out His designs and omnipotent will for all future operations, whereby all may know that His was the majesty and power. Empires were formed without the aid of the Chosen People, but, like as in our own time, they may have been in request as authority for superior works of magnitude; our engineers even now go all over the world, but never in our history have we sought foreign aid or ability.

And now, my Brethren, I will show, by what is familiar to each one, how ritual and lectures support this Biblical and Israelitish origin. By so saying, I do not wish you to infer we are all Jews; I will show you further on the distinction between being an Israelite and a Jew. But, as it were in parenthesis, I will call your attention to how the chosen people are imported into and brought to the front in our lectures:—1st. By Abraham's festival at the weaning of his son Isaac, knowing prophetically a great and mighty people would spring from the loins of Isaac. 2nd. The instruction to Moses concerning the altar, and to King Solomon forbidding the use of metal tools. 3rd. The three grand offerings: Abraham offering his son Isaac; King David offering up his many pious prayers and ejaculations to stay a pestilence; and King Solomon's costly offerings and sacrifices at the dedication of the Temple. 4th. The situation of the Lodge. The three beautiful illustrations: "and whenever we contemplate the works of our

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Creator;" "the existence of a Deity;" "Abel's more acceptable offering;" "Translation of Enoch;" "Jacob wrestling with an angel;" "Deliverance of the Children of Israel from Egyptian bondage;" "Abraham's seed as the stars of heaven for number and the sands of the sea for multitude, and possessing the gates of their enemies;" also the instructions given to Moses and King Solomon as regards the situation of both the Tabernacle and the Temple. 5th. The beautiful illustration of Jacob's ladder; Isaac blessing his younger son Jacob; his flight, and return and reconciliation after twenty years; and Jacob's youngest son Joseph promoted as second ruler of Egypt, Jacob (afterwards called Israel) sojourning in Egypt with all his sons (the patriarchs). 6th. A beautiful historical account of the progress of Freemasonry from the Temple to the Christian dispensation. 7th. The miraculous wind that divided the Red Sea, letting the chosen people, Israel, pass over dry shod, and which proved death to their enemies, the Egyptians. 8th. In the second section of the second lecture there follows a magnificent illustration of the six grand periods, beautifully following Holy Writ descriptive of the Creation. 9th. The Children of Israel ever to keep in view the two pillars at the porchway or entrance of the Temple commemorative of their happy deliverance. 10th. The turbulent wars and the test word which betrayed their nationality. 11th. The progress made in the arts and sciences, giving rise to the orders in architecture, to geometry, and astronomy, which is most beautifully illustrated. 12th. The completion of the Temple after seven years and six months labour thereon. The following year dedicated to God. Thus you see, Brethren, how constantly have we kept in view the chosen people as our light and guide, and which would be almost sufficient to prove our ancient connection with the Tribes. But to elicit proofs in this connection, I want to continue from where our lectures terminate, and show you how we may connect this history with Freemasonry.

After the death of King Solomon, Rehoboam, his son, reigned in his stead, when the nation gave way to idolatry (to which they were ever prone), and strifes broke out; the tribes Ephraim and Judah having frequent dissensions, with envy and jealousies. Now the Lord, through His prophets, had often described the Israelites as a stiff-necked people; and it was during such times as these that God had said by Moses, and His chosen servant, David, that He would scourge them for their wickedness, nevertheless He would not utterly destroy them for His Name's sake.

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They went on in this way, Ephraim being the ring-leader of the major portion, and Judah of the other; and these dissensions were kept up till the final division of the Tribes; constant confederation happening under the lead of Ephraim, in opposition to the other prominent power under Judah. This was the human means which produced the severance of Israel from Judah. "It was from the Lord." He was employing the human weakness of His chosen people in order to work out His designs for bringing the world into subjection by means of one nation chosen for that purpose from the beginning of the world's history. I was struck with this passage while reading the introduction of a work entitled *Israel's Wanderings; or, the Scuths, the Saxons, and the Kymry*, by Oxonian—a book, my Brethren, if you feel interested in your race or origin, you would do well to study.

The Tribes being now in separation, 975 B.C., Rehoboam, son of King Solomon, continued to rule over Judah, with the Levites and Benjamin. Jeroboam, whom King Solomon had driven to Egypt, was chosen King over the Ten Tribes.

Thus commences the history of the two peoples: one called Jews, after Judah; the other, Israelites, after their patriarchal father, Israel, or Jacob.

To give credit to whom credit is due, I shall make a few extracts from the work just quoted, by "Oxonian," and hope to be tolerated in so doing. He says, in his opening chapter, on "The Early Maritime Enterprise of Israel":—

"Few who attempt to piece together the early history of the eastern shores of the Mediterranean take into consideration the possible part played in it by the Hebrew race; yet the conquest of Palestine by the Israelites, under Joshua, occurred in B.C. 1503, more than 300 years before the date usually assigned to the siege of Troy. Are we, therefore, to suppose that, during the early centuries of their occupation of the land of Canaan, the Israelites formed no acquaintance with the sea which formed their western boundary? This question is settled by the consideration of one fact. About B.C. 1300 the Tribal nation was threatened with invasion, coming as the punishment of one of their ever-recurring relapses into idolatry. Jehovah, ever merciful to the people of His inheritance, delivered them by the hand of Deborah and Barak; but the Tribe of Dan was singled out for rebuke for 'getting on board his ships.' Here, then, is distinct mention of the possession of a navy by a section of the Israelites more than a century before the Trojan war."

The sea-ports between Tyre and Ascalon, of Dan, Ephraim, and Ashur, must have followed the history of sea-ports in general, and not have

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stood on the coast for nothing. What a light would be thrown on the origin of the name Peloponnesus and the history of the Pelop-id family. If a *bonâ fide* nation of Pelopes, with unequivocal affinities and contemporary annals, had existed on the coast of Asia, who would have hesitated to connect the two? Yet, with the Danai and the Tribe of Dan this is the case, and no one connects them!

Now, it is certain that the early traditions of Greece told of the immigration of a colony led by Danaus from Egypt; and, in the light of the previous remarks, it is not too much to say that this "myth" embodies the fact of the association, in early times, of Dan with Greece. The origin of the Grecian Hercules, or rather Heracles, as it is in the Greek, seems to me to have been in the daring adventures and exploits of the semi-traders and buccaneers of Tyre and Dan, out of which they formed an ideal man. The real origin of Heracles was Samson, the mighty hero of the Tribe of Dan —suitable to that heroic age, and in apparent conformity with the earliest Divine command to "subdue" and have dominion (Gen. i. 26, 28). These considerations go far to lift the veil from the event which is recorded in Greek traditions as preceding the Trojan war—the expedition of the Argonauts. The Thessalians who manned the Argo were, through Thessalus, the supposed founder of their race, Heraclidæ, the Heracleans, or traders of the Tribe of Dan. Sailing through the narrow passage of the Bosphorus, these hardy sailors penetrated to the eastern shore of the Black Sea, where they founded the colony of Colchis. As, therefore, in this exploit of early Grecian enterprise there is strong reasons for believing that the principal part was played by Israelites, so it is also probable that this was the case generally in Greek expeditions previous to 1000 B.C.

There are other facts which point to the introduction of an Israelitish element into Greece, in the so-called mythical period of Greek history. The original Ionian confederation on the Asiatic side of the Ægean numbered twelve cities, founded according to chronologists one hundred and forty years after the Trojan war, *i.e.*, in the fifth century after the settlement of Israel on the shores of the Mediterranean. Again, further north, on the same coast, there was an early confederation of Æolians. Here also were twelve cities, the date of their origin being stated as a considerable number of years earlier, but still after the Trojan war. "It seems to me," says Herodotus, "that the number twelve was chosen by the Ionians, and that they were unwilling to exceed this number because, when they dwelt in

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Peloponnese, there also they had twelve divisions; so too in my time, Achæans who drove out the Ionians." But whence did the Ionians in the Peloponnese get the number, and the Æolians, in whose case Herodotus offers no explanation.

The number is distinctly Israelitish, and one which Israelites at all times clung to as the symbol of the united nation; and its prominence in the early Greek history, added to the previous considerations, cannot but be regarded as most significant—the more when it is borne in mind that Cume, the most important city of the Æolic Confederation, was the traditional home of the Sybilline "Oracles," which many have supposed to have been of Hebrew origin. Indeed, the name of the Sibyl in the Hebrew (*Shibul*, an ear of corn; plur., Shibbyleth or Sibboleth) "points probably," thinks a writer on Freemasonry, "to the idea of Virgo presiding over the harvest; while Egypt was her original home, whence she passed through the cities of the Grecian isles to the shores of Italy." But little more is needed to show conclusively that the early enterprise in the Mediterranean and Euxine seas was largely due to the energy of Israelites of the Tribe of Dan; that their voyages were by no means insignificant, but extended to distant parts; and, therefore, that the supposition that at a later period the Danite expeditions were conducted on a still larger scale is the very reverse of improbable. Now, Brethren, this opens up a wide field of thought, for the whole solution of my Masonic problem is in this moving or emigration of the Tribes, they being the custodians of early science and hereditary traditions, obtained by distinctive right, and these movements controlled by masters and craftsmen, skilled in all knowledge, under the Chaldeæs, Kheshdim, Keshed, or Freemasonry of earlier times. I therefore say, having such for their pioneers, knowledge spreads as they spread; deprived of this knowledge, the cherished-up signs, symbols, and allegories would long since have become obsolete. The great scientific and constructive knowledge given by the Great Architect of the Universe at the Pyramid building, and the setting apart a Chosen People to hold and propagate His laws regulating these cosmic designs, was never intended to be lost; and as our Heavenly Father chose His people, so the people chose their princes, rulers, and wise men, and what we term Freemasonry of the present day; besides this, I wish to keep clearly distinct the difference between Ephraim-Israel and Judah-Israel. The former were overcome in battle by the Assyrians—permitted by the Almighty for their

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wickedness and idolatry; the latter, for at least 250 years continuing their sacrifices and oblations with the Tribe Levi, or the priests, at Jerusalem, subsequently called Jews, after Judah; and doubtless, my Brethren, the yoke of the Assyrians would sit very uncomfortably on a Chosen People, carrying with them much of their traditional history and learning.

Dan being one of these tribes and a maritime people, the Assyrians would find some difficulty to subdue them, or even bring them into subjection, with their facilities for emigration, independent of their coast trading which had long existed, and in strong force. In consequence, their independence ran high, and there is every reason to believe many of the rulers, nobles, and dignitaries of the other Tribes would take advantage of the facilities offered by their brethren the Danites to emigrate and form colonies whithersoever they went. But, to continue "Oxonian's" line of wanderings for these people, wherein it would appear the Great Architect of the Universe was using human means, preparing the way for the seed of Abraham to spread and become as the stars of heaven for number and the sands of the sea shore for multitude, as rehearsed in our lectures:—

"It is, therefore, by no means absurd to suppose that, after the ninth century before Christ, Spain and the neighbouring countries were gradually peopled by Canaanites and Israelites. The earlier Iberian or Basque race always formed a considerable factor in the population, either in a pure state or half merged by intermarriage with the others; but it is not at all impossible that the population of Spain, Gaul, and part of the British Isles, at the period when those countries came into historical contact with the Romans and the Greeks, consisted mainly of these two factors—the descendants of the Phœnician colonists and the self-exiled Israelites. This will account for the whole of the so-called 'Keltic' race. The first consideration pointing to this seemingly presumptuous ethnological identification is found in the early settlements of the Phœnicians; the second is the fact that the eighth century B.C. was marked by a state of things which necessarily added largely to the number of settlements and their colonists. From 771 B.C. the date of the first invasion of Israel by Assyria, to 720, when the last remains of Israel were carried into captivity, the dread of invasion was a constant cause of alarm. This was a cause which affected Israel and Phœnicia equally; and it is violating all ordinary probability to suppose that the maritime portions of both did not make a virtue of necessity, and abandon their homes to seek their fortunes at the further end of the 'Great Sea.'"

But a statement so sweeping as that presented above requires evidence of the strongest possible nature. This evidence, I think, will be seen in the following considerations:—

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The Hebrews and the Canaanites were, it must be remembered, two adjoining races, speaking two distinct forms of the same language. Authorities are agreed that the so-called Keltic race contained two equally-marked divisions—one, the Kelts proper, also called Gaels and Gauls; the other, the Kymry, or Belgæ. These also spoke two distinct forms of the same language. Thus, at the outset, there is a marked similarity of arrangement. Now, some of these same Keltic Kymry—those who settled first in North Ireland, and afterwards in Cambria—were known as Scuit or Scoti. In the opinion of Professor Rawlinson, "Identity of name, even alone, is an argument which requires to be met, and which, unless met by positive objections, establishes a presumption in favour of a connection of race. Without going so far as this, it must be obvious that a two-fold similarity of race-name is something more than a striking coincidence. In the present instance the position is still stronger, for we shall find that in many different localities, where there is reason to look for them at successive periods in the history, these same names occur. This is a point which must be allowed its full weight. As regards the other division of the "Keltic" race, it seems certain that the name Keltæ or Galli—respectively the Greek and Roman form of the same word—was properly applied to it, in contradistinction to the Belgæ, or Kymry, and, therefore, on the present supposition, would be a Canaanitish appellation. Probably Gael is the real form. Now, Gal is a frequent element in local names throughout the country of the Canaanites and of Israel, as in Gal-aad, Gal-ilee, Gil-gal. The late Dean Stanley refers to the word Gel-iloth, "circles," as being used five times in Scripture; twice in the general sense of "coast," or border; three times especially relating to the course of the Jordan, the valley of which was at one time the head-quarters of the Canaanites inland. The twenty cities given by King Solomon to Hiram, King of Tyre, were called Galil; they were also known as "the district of the Gentiles;" possibly, thinks the late Dean Stanley, from the number of Canaanites who remained unexpelled from the cities of that part of the country.

In this way, Gael may easily have been a Canaanitish name, perhaps referring to their occupation of the sea-coast, but this must, for the present, remain less certain than the case of the Scoti and the Kymry. In addition to the old Irish traditions bearing out the belief that a portion of the early colonists of Ireland were Israelites, we shall also see that in

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the subsequent history of the "Kelts" the Kymric branch exhibits the prophesied career of outcast Israel, while the Kelts proper fulfil the *role* destined for Canaan in serving both Shem and Japhet.

Professor Sullivan, a writer who has gone thoroughly into the Irish legends, uses the following striking language :—

"It was not irrational to attempt to connect the Irish with the Phœnicians when we consider that there is a strong, if not certain evidence of considerable intercourse between the Mediterranean nations and the south-west of Britain in times anterior to the rise of the Greek republics."

Professor O'Curry testifies : "There certainly existed amongst the early colonists of Ireland, from a period contemporary with, if not anterior to, their original landing in the island, a system of law in several points similar to the ancient Hebrew law."

This similarity is observable in the law of contracts (service for debt); also in the requital of death with death. This law was actually said to be the Mosaic law; a tradition also simply narrated without comment, but at the same time included among the trustworthy sources of early history, not among monkish fictions.

A period, 770 to 700 B.C., may be taken as that from which the various emigrations of the Israelites took place—first, a portion of the Tribe of Dan, which had not rested in its voyage until safe in the harbours of North Ireland; succeeded by a series of colonies which passed through Spain, entering Ireland as Scots—*i.e.*, S'coth-ites, "Wanderers among the nations."

Canaanitish immigrations had also taken place about the same time; and during the century from 700 to 600 the colonists of Ireland gradually formed settled Governments. Four kingdoms took their rise :—the latter provinces of Ulster, Leinster, Munster, and Connaught; the three last comprising the settlements of the Canaanites; Ulster, the Israelitish kingdom of the Tuatha de Dannan, and the Milesian Scots.

Having, my Brethren, arrived so far, we will pause, as it were, and see if some of these secret arts and hidden mysteries are not developed and brought into requisition to form these kingdoms and governments, and set them in such order, and on such a basis as to remain for 2500 years without material change. The fact is, Brethren, the Government was formed in the wilderness on Mount Sinai, by laws and regulations given to Moses.

And, Brethren, I want you to note a most striking verification of prophecy apparent to us at the present day, and not void of a witness or

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proof to my subject, in this mapping out of Ireland. When the Children of Israel, after their wanderings for forty years, and under Joshua as their leader (Moses being dead) were commanded to go up against the Canaanites to battle, for their utter disregard of the Most High and the massacre of those sent to view the land, he (Joshua) was commanded to utterly destroy the Canaanites; not a man to be left. The Israelites did not carry out this command of their God; and, in consequence of this disobedience to His will, the Great Architect of the Universe told Joshua they (the Canaanites) should for ever dwell and serve among them, the Israelites, and be as thorns in our sides. And, Brethren, if doubt exists as to tribal race, look to-day at the North of Ireland, a Protestant, law-abiding people; while in the South is an idolatrous people, who may fairly be said to be as thorns in their sides (true Canaanites); and with pride they acknowledge their ancestry with Fenianism, their boast (from Phœnians, Phœnicians).

Having collected portions of the Tribes to the Isles afar off, Ireland, Wales, and other mining districts, we will, for the present, leave them, and go back to the other division left in Jerusalem,—the Tribe Judah (afterwards called Jews), with the Tribe Levi (or the priestly Tribe), with the Tribe Benjamin, given as light bearers, or, as recorded in the Volume of the Sacred Law, "they shall be as a light always before Me in Jerusalem." These Tribes had Rehoboam for their King, who reigned seventeen years in Jerusalem. In the fifth year of his reign Shishak, king of Egypt, came up against Rehoboam, and took the fenced cities round about the walls of Jerusalem, and, meeting with little opposition, came up against the city, more for plunder than conquest, and took away the treasures of the House of the Lord, and the treasures of the king's house, with the shields of gold King Solomon had made. All was comparatively quiet during the remainder of his reign, and on through the reign of King Asa, which lasted forty-one years; and Jehoshaphat his son reigned in his stead twenty-five years, after settling some turbulent wars and strifes which broke out in the latter part of his father's reign. His was a goodly reign: he waxed great, and built castles, and restored and carried out great works, and opened the book of the Law of the Lord throughout the cities of Judah, and had much business of his father's with the wise men and mighty men of valour in Jerusalem (2 Chron. xvii.).

Doubtless, Brethren, from the foregoing passages, the "secret arts and hidden mysteries" were revived; and such measures taken, as probably

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they had received, to pass along in their school or college those inspired traditions they were the custodians of:—The Temple, with the Ark of the Covenant, all the priestly array, with the tables of the law and commandments, the breastplate, Urim and Thummim, the pot of manna, the rod of Aaron that budded, and all treasures we symbolise at the present day.

But to return. After the death of Jehosaphat, his son Jehoram reigned on, he being regent a short time before the death of his father. Jehoram reigned eight years, after which Ahaziah reigned one year, when a usurper, Athaliah, took the throne, and reigned six years. This was the mother of Ahaziah. He was slain by Jehu. Athaliah slew or destroyed all the seed royal of the House of Judah, but the daughter of King Jehoram took her nephew Joash, and, with a nurse, hid him in the House of the Lord six years. Now Jehoiada, the high priest (whose wife saved the young king's life) had Joash the son of Ahaziah brought out, and the captains of hundreds, and every man had his weapon in his hand, from the right hand to the left hand of the Temple, along by the altar and the Temple by the king roundabout. Then they brought out the king's son, put upon him the crown, and gave him the testimony, and made him king. The high priest and his sons anointed him, and said: "God save the King!" And they took the usurper and put her to death outside the city. Joash reigned forty years; after which Amaziah reigned twenty-nine years; Azariah reigned fifty-two years; Jotham reigned sixteen years; Ahaz reigned sixteen years; next being Hezekiah, who reigned twenty-nine years. He restored the Passover. In his reign the first siege of Jerusalem took place, by the Assyrians, who were destroyed by the angel of the Lord, who smote in the camp at night 185,000 Assyrians. Manasseh next reigned fifty-five years. Amon followed, and was slain after a reign of two years. Josiah reigned in his stead thirty-one years; the Temple was repaired in the eighteenth year of his reign, the books of the law found, other rites and religious reforms restored and instituted, eclipse of Thales, astronomically fixed epoch date, and other sciences put in order. Jehoahaz reigned in his stead three months, and was bound and taken out of Jerusalem, and Elrakim, son of Josiah, was made king in his stead, and reigned eleven years. His name was changed to Jehoiakim. In his days came on the great captivity of seventy years, by Nebuchadnezzar, king of Babylon. Zedekiah reigned in Jerusalem during its siege and final overthrow. The Temple was burned,

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Zedekiah taken prisoner, his eyes put out, and his sons killed by the sword, the daughters being left to escape.

Now, Brethren, this brings us level, in point of time, with the other Tribes, some of whom we left in the North of Ireland and elsewhere.

"Oxonian," in his work, *Israel's Wanderings*, p. 27, gives a full historical account of Jeremiah and his charge, from the departure from Jerusalem to Egypt, along the whole length of the Mediterranean to the South of Europe, overland the whole length of Spain, and, finally, to these Isles of the Sea. He says:—

"Let us now turn our attention, for a moment, to Palestine, at the time of the captivity of Judah. The first captives had been removed to the dominions of the kings of Babylon. Those of the Jews still remaining in Judah were warned by Jeremiah not to flee into Egypt, but they discredited his prophecy of the destruction which awaited them there; and 'Johanan, the son of Kareah, and all the captains of the forces took all the remnant of Judah that were returned from all nations, whither they had been driven, to dwell in the land of Judah, even men, and women, and children, and the King's daughters, ... and Jeremiah, the prophet, and Baruch, the son of Neriah; so they came into the land of Egypt.'"

This is the last movement of Jeremiah recorded in the Sacred Writings —his being taken into Egypt, accompanied by the daughters of Zedekiah and his scribe, Baruch. There is no record of his return to Judah.

Are we to suppose that he ended his days in Egypt? Not so, for he had received a commission from God, only half of which had been fulfilled.

The commission was two-fold: it was "to root out and to pull down, and to destroy and throw down;" but also "to build and to plant." The first part was fulfilled in the overthrow of the kingdom of Judah. What of the second?

In another passage of prophecy it is written: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one, and I will plant it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl, of every wing: in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, Jehovah, have spoken it and have done it" (Ezek.

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xvii. 22—24). The simple explanation of this is, that God, accomplishing His promised perpetuation of the sceptre of David, would take a "tender young twig"—*i.e.*, a daughter—"of the highest branch of the high cedar"—*i.e.*, the latest reigning representative of the House of David—and remove it to "a mountain sprung from the elevation of Israel"—*i.e.*, an Israelitish kingdom sprung from the kingdom of Israel—"a part of the nation which God had lifted up as an independent people"; in short, God designed to perpetuate the kingship of the House of David by transferring a member of the family of Zedekiah to a kingdom formed by escaped Israelites, there to originate a line of kings which should continue until He whose right it is shall come in glorious majesty to reign. What then, was not Jeremiah's commission to build and to plant?

To return to the tradition, it is recorded that at a point during the rise of the four Irish kingdoms, there arrived in Ireland a princess from the East, in the charge of a prophet, who was accompanied by one Simon Brug. They had journeyed from some Eastern country through Spain.

About this time Eochaid, king of Ulster, *i.e.*, according to the previous supposition of the Israelitish settlement in North Ireland, was elected Heremon, or high King of all Ireland. It was to this monarch's court the visitors went.

The sequel was, that Eochaid married the Eastern princess, by name Tea Tephi (the latter having a signification in Hebrew, but none in Irish); abandoned Baalism, changed the name of his capital to Tara, an almost exact Hebrew word, meaning the "the law of the two tables," and founded a Mur Ollamham, or "school of the prophets." Furthermore, tradition informs us, that this prophet and his priest had with them when they left Jerusalem all the secret signs and hieroglyphics of their forefathers, also the Ark of the Covenant, and things therein contained, the pot of manna, Moses and Aaron's rod, the Urim and Thummim, the breastplate of the High Priest, the title deeds of the field of Anathoth, with the scroll and other evidences to be retained and passed on. Scripture informs us, that the Lord commanded the sealing up of an earthern vessel, with contents, to be opened in the latter days; also they had the two tables of the law, also the Stone of Destiny, or Lia Phail (the Stone now in Westminster Abbey, in the Coronation Chair) on which mysterious stone all our kings and queens have been crowned from Tea Tephi to Queen Victoria. The late Dean Stanley traced this stone back for 850 years, and lost the link in Scotland.

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Tradition further informs us, that a vaulted chamber was constructed within the building of the Halls of Tara, for the reception and safe keeping of these sacred relics and emblems of antiquity; and, Brethren, or rather I should address the Companions do we not symbolize the finding of these hidden treasures in the ceremony of the R. A. degree; I would particularly wish my Brother Companions not to pass this by lightly.

I would also call attention to the following verses (Zech. iv. 4—7): "So I answered and spoke to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone (keystone) thereof with shoutings, crying Grace, grace unto it."

Hosea (chap. i.), prophetically speaking of the restoration of Israel and Judah, says, "My Brethren, Ruhamah (meaning Israel) is found, and Ahmah, or Ammi (meaning the curse), is removed from Jacob." "Ahmah Ruhamah," united.

We also read in the Apocrypha of the Bible that Jeremiah had the custody of these things when in Egypt, and his movements were favoured by Nebuchadnezzar from the time of his leaving Palestine; and tradition does say as much that Nebuchadnezzar himself came to the Isles afar off, and assisted with his wealth at the building of Tara's halls and its inauguration, returning afterwards to Babylon.

Taking an extract from Dr. Wild's *Visit to Tara*, we find: "For this Princess Tea Tephi there was built an immense palace—that is, immense for those days. Eight hundred years after, in the reign of Cormac Ulfada, it was standing in all its glory. In a rare and curious old manuscript, now in the library of Trinity College, Dublin, we have a remarkable description of this residence. It was 900 feet square and 56 in height. Admittance was through 12 porches and 12 doors. Inside it was divided by two halls running at right angles. Each wing had 12 divisions, with sixteen attendants attached to each. Here 1000 guests were fed daily, besides the princes, orators, engravers, and workers in gold and silver; men of science and historians. Here was the headquarters of the harpists and musicians, which made the Halls of Tara so famous in history; and, by

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the way, let me say that the harp of Tara is equal to, and like, the harp of David."

This very harp is a strong link in the chain of evidence that the people of ancient Ulster were Danites. This harp is not to be confounded with the Egyptian, because they were different in shape, tone, and scale; and nowhere have these Jewish harps been found but in Ireland, except in Wales; and the Welsh being of the Tribe of Simeon, which was always near Dan, this is, in its way, a further proof. The Irish poet's words are world-wide—"The Harp that once through Tara's Halls."

But to continue the direct line of history. Has not this, also, a striking significance? The king's daughters, Jeremiah the Prophet, and Baruch; synonymous with an Eastern Princess, a prophet, and Simon Brug. Does not this triple coincidence fairly point to one conclusion? When, besides this, we think of Jeremiah's disappearance with his commission unfulfilled, of the independent grounds for believing that there was a colony from Israel in the north of Ireland, and of the events recorded as immediately following the arrival of the mysterious visitors, can we fail to see that Simon Brug and Baruch are the same; that the prophet is Jeremiah, and that Tea Tephi is one of the daughters of Zedekiah, and so a branch of the House of David? One thing is certain, that the line of sovereigns descended from Eochaid and Tephi has continued to the present day. This is plainly worked out in M. Marriott's *Horæ Propheticæ*:—

"In this way God's promise to perpetuate the sceptre of David's family would be fulfilled. For 210 years the descendants of Eochaid and Tea Tephi reigned at Tara in uninterrupted peace."

Some of these Israelities were traced through Spain; others must have remained behind in Spain, and at some period, after pushing northwards, and ever increasing in number and power as time went on, concentrated in the district between the rivers Seine and Rhine, corresponding to the modern northern provinces of France, with Belgium and Holland. That was the country where the name of Belgæ survived until later times, and where the customs which had distinguished them from the "Gauls," having taken root from the length of their sojourn, were still practised even after they may have left. It was from this country that the greater part of the early colonists of south Britain undoubtedly came. Rome was eyeing with great jealousy these migrations and multiplication of numbers, and,

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under Cæsar, made invasions on this island continually between the century before and century after the Christian era.

You will say, Brethren, I am making but slow progress with our ancestors; if so, the reason is obvious—early history requires strong and connecting proof to substantiate it. Let us now, as expeditiously as our subject will permit, see how it fares with the captives in Assyria, or rather, those we left there, instead of which, they overran the country corresponding in modern times to Bosnia, Servia, and European Turkey. Entering Macedonia, they defeated and slew Ptolemy Ceraunus, the successor of Alexander the Great; they turned their arms southward to Delphi, in Greece (this was a digression from their right course, and they were forcibly pulled back); collecting their forces, they crossed the Hellespont into Asia. From 278 B.C. to 267 A.D.—that is 545 years—they occupied a district in Asia Minor, which received the name of Galatia, and was a terror throughout Asia.

Thus it was for a century these hardy Scuthic warriors were a constant source of terror to the Roman Empire. They crossed the Danube, plundered the allies of Rome, and were, with difficulty, driven back to their own country by the Imperial guards. This historic account I cannot pass over without showing the mighty prowess, as given by God Himself, to His Chosen People, and which account Sir E. Creasy puts down as one of the decisive battles of the world.

We read in Micah: "And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

When the Roman commander Quintilius Varus led an army of three legions against Cherusci, a wooded ridge of hills, intervening between the head waters of the Rivers Ems and Weser, marked the scene of the encounter.

Let us picture to ourselves the Roman soldiers defiling through the thick mountain wood. "The crowd and confusion of the columns embarrassed the working parties of the soldiery, and in the midst of disorder, the word was suddenly passed from their ranks that the rear-guard was attacked by the barbarians. Varus was soon aware how serious was the peril, and he saw the best men falling round him without the opportunity of retaliation. The first day's engagement passed, and the second day's came

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on. Arminius now gave the signal for a general attack. The fierce shouts pealed through the gloom of the forest, and in thronging multitudes they assailed the flanks of the invaders, pouring in clouds of darts on the encumbered legionaries, and so cutting off communication between its brigades. Retreat was now as impracticable as advance; unable to keep together or force their way across the woods and swamps, the horsemen were overpowered in detail and slaughtered to the last man. Varus committed suicide; one of the lieutenant-generals of the army fell fighting; the other surrendered to the enemy. . . . . At last, in a series of desperate attacks, the column was pierced through and through, two of the eagles captured, and of the Roman host which on the yestermorning marched forth in such pride and might, but few, very few, ever saw again the left bank of the Rhine. Never was victory more complete; at Rome the tidings of the battle were received with an agony of terror, the descriptions of which we should deem exaggerated did they not come from Roman historians themselves."

Had Arminius been supine or unsuccessful, our ancestors would have been enslaved or exterminated in their original seats along the Eyder and the Elbe; this island would never have borne the name of England, and we, this great English nation, whose race and language are now overrunning the earth from one end of it to the other, would have been utterly cut off from existence.

The Romans, never happy in their attempt to keep Britain in subjection, were at length compelled to desist. In A.D. 414 they publicly proclaimed their inability to defend the country against attack. It is a great mistake to regard Britain as ever forming an integral part of the Roman Empire. Speaking of that period in the history of our island home, Lord Macaulay says:—

"She received only a faint tincture of Roman arts and letters. Of the Western provinces which obeyed the Cæsars, she was the last that was conquered and the first that was flung away. No magnificent remains of Latian porches and aqueducts are to be found in Britain. No writer of British birth is reckoned among the masters of Latian poetry and eloquence. It is not probable that the islanders were at any time very familiar with the tongue of their Italian rulers."

One of the Tribes of Israel held a peculiar position in relation to the divided state of the Hebrew nation. This was the Tribe of Benjamin, the history of which deserves careful study from the very outset. In

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the last days of the old patriarch, he gave his final blessings to his sons. These blessings were inspired prophecies of the future history of each Tribe. The concluding one runs in these words: "Benjamin shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil." The centuries sped on; Israel is carried captive; the time of Judah's captivity draws near. About thirty years before that event, an inspired prophet proclaimed: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem . . . . for evil appeareth out of the North and great destruction" (Jer. vi. 1.). Now Josephus, the historian of the Roman siege of Jerusalem, narrates a most remarkable incident in the early part of the operations. Cestius Gallus the Roman General, had already occupied the outer portions of the city. The war party in Jerusalem was for the moment cowed; the populace were preparing to invite Cestius within the walls. Had the Roman general been permitted to take advantage of these circumstances, the war would have been at an end, and all the horrors of the siege averted; as it was, however, he withdrew from Jerusalem in a manner which was as unexpected as it was impolitic. Cestius perceiving neither the despair of the besieged nor the purpose of the popular party, suddenly recalled his troops; and forming a ruinous resolution, justified by no blow to the hopes of the Romans, contrary to all expectation, or show of reason, withdrew from the city. This was the occasion for Benjamin's escape. Thus much concerning Benjamin in Jerusalem. There were also representatives of Benjamin spread over the whole length and breadth of Asia Minor; and in the light of the previous line of remarks, it is not too much to say that the early Apostolic Churches were mainly the fruit of the reception of the truth by Benjamin, and of the work of Paul, himself "an Israelite of the Tribe of Benjamin." The previous arguments are, therefore, taken to support this conclusion: that the Asiatic Christians of the first two centuries were mainly of the Tribe of Benjamin, one section of them, the Galatians, being, as already shown, Israelites of the remnant which escaped. But how did "Benjamin" and these "Keltic" Israelites join their brethren in the Isles of the West?

In the year A.D. 267, as we are told by Professor Max Muller, "The Goths made a raid from Europe to Asia, Galatia, Cappadocia, and the Christian captives whom they carried back to the Danube were the first to spread the light of the Gospel among the Goths." This short sentence carries Benjamin half-way to Britain. The discovery of Benjamin in the Normans—

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those particular "Normans," that is to say, who entered Britain in 1066—is one of the most wonderful points in the whole story of Israel-Britain; and history gives many striking coincidences tending to confirm this belief.

The "Northmen," or "Normans," founders of the Muscovite Empire, were not of the same race as the Normans who entered England; and we are violating no fact of race in supposing that in these we have the union of Benjamin, the last of the Tribes of Israel, already in Britain. The proximity of so remarkable a people to England naturally produced a great effect there. Alliances were effected, and, gradually, the ties between the Saxons and the Normans were drawn closer. At length, in 1066, came the battle of Hastings, fitly described as one of the battles of the world, for it was this which realised the union of Israel in the Isles of the West. Thus, about 2000 years after the loan to Judah, Benjamin entered upon its proper position as part of the kingdom of Israel. All the component parts of the future nation of Israel have now been traced into their "little sanctuary" in the "Isles of the West," the home where it was foretold that they should "renew their strength."

But there was work still remaining to be done before Israel could develope its true character. The dominions in France held by the Norman kings had to be given up. Lord Macaulay saw this when he pointed out "that if the Plantagenets had succeeded in uniting all France under their government, it is probable that England would never have had an independent existence, thereby indefinitely retarding the formation of the British nation. The English language would have remained a rustic dialect, without a literature, a fixed grammar, or a fixed orthography. Results most calamitous might have ensued had not Normandy been separated from England." The fortunate loss of the Duchy of Normandy in John's reign greatly promoted new feelings. Thenceforth our Barons' only homes were in England. Our language had, in the reign of Henry III., become the language of the land; and that, also, had assumed the form in which we still possess it. One law, in the eye of which all freemen are equal, without distinction of race, was modelled and steadily enforced, and still continues to form the groundwork of our judicial system.

Having brought our ancestors, the favoured people, within time-measured distance of modern history, we will review the Biblical chronology, and see what we have accomplished in connection with the Pyramid, those who built it, and Freemasonry. In the first place, were these scientific records of the

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Pyramid to be lost? And, if not, who were to be the custodians? God says: "I will choose myself a people," which He did, and mapped out their destiny which they have followed, not with any will of their own, but by the all-wise directing of human events to accomplish His purposes; and one of these purposes, and most remarkably fulfilled, is found in the migration of the Prophet Jeremiah to Ireland; and with him all the treasures, told and untold, and securely deposited. The Prophet, no doubt a grand master, founded a degree, or working, to commemorate the hiding away of these treasures, and keep ever in view the event. Tara will be explored, and that ere long. More than once there has appeared in the press a suggestion to raise funds and get permission of Earl Russell to explore the Hill of Tara, and I am certainly of opinion that we, the Freemasons, ought to be the lever and fulcrum to the movement, for there many of our genuine secrets are deposited, and such facts and treasures that form the foundation for the symbolism and the allegorical work of the sojourners; and, so strikingly strange, it fitly accords with what would present itself, if traditional history is proved a solid fact.

And, Brethren, why not? The Halls of Tara were no myth, nor its occupants, nor is the vaulted chamber, yet to be explored. Very valuable relics have at various times been found about Tara, and are now deposited in the Dublin Museum. If Freemasons were in possession of these sealed-up treasures, would it not prove to the world God's faithfulness to preserve His people Israel; and, it would not be saying too much that Freemasonry would be looked upon with awe and veneration by the outer world, and scepticism would be wiped out of existence. I might have gone closer into the tribal race in a chronological point of view, but sufficient has been said to form and connect the chain of Freemasonry and the Chosen People. We have, my Brethren, a connection and a significance in Israel we cannot have outside. A fact worthy at least of your careful study.

My subject would seem to extend itself into another lecture, for I have a great deal more to bring before your notice. I left the Jews in seventy years' captivity; we must pass them through that, and advance them along in history, as prophecy has foretold and historians, Josephus with others, give their respective accounts; we have also yet to carry Israel along on the current of time, from where we left them; and so, Brethren, we may leave the question till our next meeting, and I again thank you for your earnest attention.

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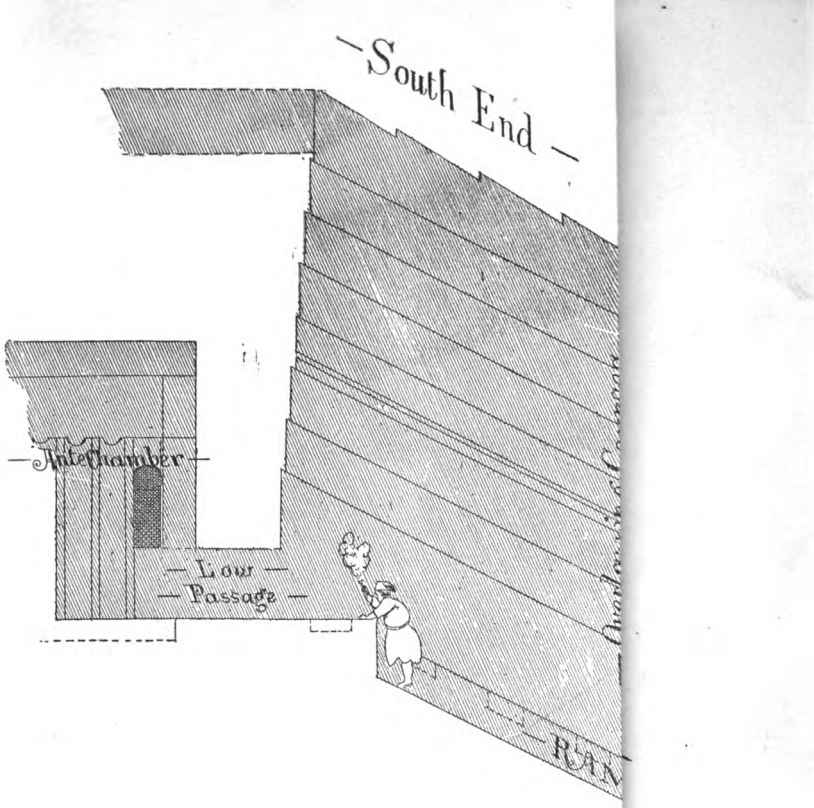

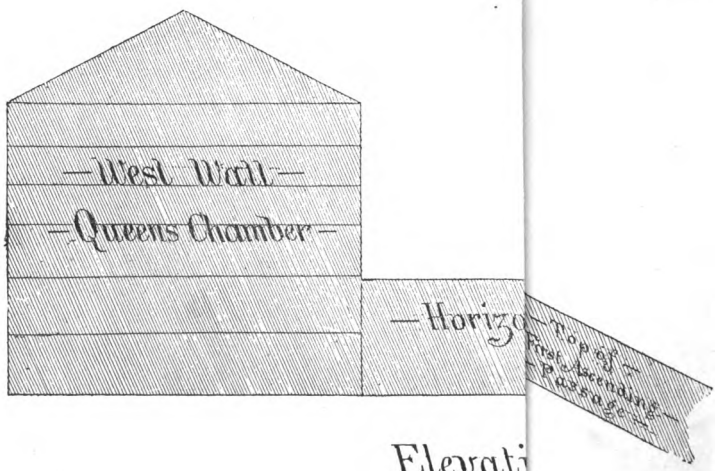

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LECTURE IV.

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In the history of mankind there are few things more remarkable than that Masonry and Civilization have gone hand in hand together; the orders in architecture mark their growth and progress. Dark, dreary, and comfortless were those days, when Masonry had not laid her line, or extended her compasses; and the Grand Geometrician of the Universe, pitying their forlorn and destitute situation, instructed them to build houses for their comfort and defence. Thus the human genius began to bud; the leaf and flower, ripening to perfection, produced the fairest and choicest fruit—every liberal art, every ingenious science, that could refine and exalt mankind; then it was Masonry put on the richest robes, and decked herself out in her most gorgeous apparel.

Vide *Lectures.*

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LECTURE IV.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN,—

Once more I come before you and thank you for your patient attention to what must prove uninteresting to some of you, and the thought will arise, What difference will it all make? My dear Brethren, it makes so much difference, that, instead of barbarians, we connect our forefathers with the Chosen People of the Lord our God, and in following on through the Tribal race, we are conspicuously connected with some of the most lofty enterprises and God-inspired movements on this planet, and again suggests the words: there is much more in Freemasonry than a mere name; and with what has been brought before you in the former lectures we may with dignity take a stand high above all other portions of the human race. In the distant background there is, without doubt, what will raise our noble fraternity to the highest and proudest pinnacle of celebrity. We are still guided and preserved for some great end and purpose; the Lodges are extending in every direction; look at our noble institutions—second to none in the world and most signally blessed! Why? Because our foundation rests on the Volume of the Sacred Law. All our teachings and ceremonies are begun, carried out, and finished on the same teaching as the Patriarchs of old received of the Almighty, and passed on with the blessings and promises, some of which are waiting fulfilment in these latter days; and with what I have thus far shown you, is there any doubt who will be the instruments to identify themselves with these great unfulfilled prophecies, and carry them out with great pomp and solemnity?

By thus identifying ourselves, we become nationally incorporated with those Tribes and rulers, self-exiled likewise to these Isles of the West, and fast forming this little sanctuary with a form of Government chosen for us by God Himself, consequently under the strongest and most lasting monarchy upon earth; and no power can overrule God's will.

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Arriving at this point, I shall set before you that, as a nation, we owe our greatness to the laws and ceremonies entrusted to and preserved by the ancient Khesed (or Freemasonry of the present day). Nothing more dignifying to the craft than such eminence. The ancient Khasdim, or Chaldæans, as we read in the Bible, were the heirs of Shem; these functions built the Pyramid. Abraham came from the land of Khasdim. He was Khesed (trustworthy), for that is what the Hebrew word translated Chaldees means. These dignified teachers were inheriters and the depositories of abstruse knowledge; but wickedly falling into idolatry, were replaced by the Chosen People, to whom we read "were committed the oracles of God." Moses fled from the face of Pharaoh, and dwelt in the land of Median, where Shem is supposed to have settled; but most of his wise men, masters, and fellows, we know retired to Median after the completion of the Pyramid. Moses would thus add to his knowledge the direct inheritance of a wisdom far higher than that of the Egyptians. You may see, Brethren, this superiority of intellectual dignity passes or flows on from our Grand Master Shem, and his wise men, masters, and fellows, to the Chaldæans, Khasdim, or Freemasonry, who were guided by our Heavenly Father in the carrying out of His designs and purposes, and the placing us, like Abraham, Moses, and King Solomon ("trustworthy Khesed"), at the head of affairs for all time, to rule and govern, while in others is given a willingness to submit and obey, without jealousy of preferment.

It thus naturally follows, whether as a brotherhood or a nationality, a state of equanimity and good fellowship in the one, and civilisation of a highly-cultivated character in the other, exists, that forms one indissoluble bond that cannot be severed; thus a government and a nation, also a company of nations, are formed, and still forming, absorbing all inferiority of race with which they come in contact. "Is it for no purpose that, for more than forty centuries, the unbroken descent of our fraternity has traversed, like a silver cord, the infancy, the revolutions, the wreck, the extinction of empires and nations?" "As I live, saith the Lord God, that doeth this: In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them. They shall plant vineyards, and drink the wine thereof. They shall make

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also gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

But turning for awhile to these Isles of the West, where so much is yet to be accomplished under special guidance, and to show that the whole of the Ten Tribes were instinctively drawn thitherward, following the testimonies and treasures given them by their God in the wilderness, so that whether by sea or land, the Children of Israel of the Ten Tribes were making their way to these Isles to dwell alone, as prophecy had foretold, and finally ending their wanderings westward, though centuries had come and gone in its development. With this continued flow of the Tribes to these Isles, wealth and science must have been largely imported, and each of these companies having with them one or more distinguished leaders, or Khasdim, the result to this nation was a growth of power and civilisation, from which retreat would prove disastrous. Thereupon Freemasonry, call it by what name you will, ancient or modern, has been destined to pioneer this nation into prominence, out of the original stock, the Chosen People of God. And that this British nation will prove to be the Lost Tribes of the House of Israel, there will be little doubt when I give you the proofs to follow.

But we will now turn to the Jews, whom we left scattered by Nebuchadnezzar—some in Babylon, some in Egypt, and some of the poorer ones still in Jerusalem. We have already described Jeremiah with his charge, leaving Jerusalem after the siege, and finally landing in Ireland; we follow on, and then read how Nebuchadnezzar brought away part of the vessels and treasures of the House of God, and carried them into the land of Shinar, to the house of his God. In Dan. i. 3, 4, we read: "And the king spake unto Ashpenaz the master of the eunuchs, that he should bring certain of the Children of Israel, and of the king's seed, and of the princes, children in whom was no blemish, but well favoured and skilful in all wisdom, and cunning in all knowledge, and understanding science, and such as had ability in them to stand in the King's palace, and whom they might teach the learning and the tongue of the Chaldæans," or Khasdim, the Khesed, or Freemasonry. Foremost among whom we read particularly was Daniel, called Belteshazzar; and Shadrach, called Hananiah; and Meshack, called Mishael; and Abednego, called Azariah.

"And the king communed with them, and in all matters of wisdom and understanding he found them ten times better than all the wise men that were

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in all his realm." Their histories most of us are acquainted with. But Daniel and his interpretation of the dream of King Nebuchadnezzar is a most remarkable instance of Divine prophecy. Daniel tells the dream first, and then its interpretation. He first tells the King that God has made known to him what shall be in the latter days. "The visions of thy head are these. Thou, O king, sawest, and behold, a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. The head was gold, the breast and arms were of silver, his belly and thighs of brass, his legs of iron, and his feet were part of iron and part clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." The further interpretation illustrated the downfall of four great monarchies or kingdoms. The head of gold, the Babylonians; the breast and arms of silver, the Medes and Persians; belly and thighs of brass, the Grecians; legs and feet of iron and part iron and part clay, the Roman Empire; and the stone which grew into a mountain was the fifth kingdom," which has always been, and is still, growing; as further on, in Dan. ii. 44: "This fifth kingdom shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." He further says: "And the dream is certain, and the interpretation thereof sure."

Now, would it surprise you, Brethren, if I prove to you, through our former chronology, that this fifth kingdom is no other than Great Britain? But, for the present, we will pass this by, for it will show itself more conspicuous as we advance along with our own history. But to continue with our brethren the Jews,—for, be it remembered, all the Jews are Israelites, but all Israelites are not Jews. I want you to see the distinction. The Jews are a race without a leader, a people without a king, a nation without a government.

Belshazzar, by and with his father, succeeds Nebuchadnezzar in Babylon. In his evil reign, Cyrus captures Babylon; and in the first year of his reign, being favourably disposed towards the Jews, who after their seventy years' captivity, 536 B.C., return to Jerusalem, and, under the leadership of Zerubbabel, commence to rebuild the Temple, but soon after-

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wards stopped; being finally allowed to finish, occupying fifteen years. After which period the second company of Jews, under Ezra, returned to Jerusalem, 457 B.C. Herodotus, the historian, flourished 431 B.C. Malachi concludes the Old Testament Scriptures, 424 B.C. Nehemiah being governor (Socrates and Xenophon in the ascendant), Jerusalem under Alexander, is taken by the Romans—from 400 along to 330 and 320 B.C.; and so on to 170 B.C., when Jerusalem is captured, the Temple plundered and polluted by Antiochus. Jerusalem is again recovered by Judas Maccabeus, 161 B.C.; goes under a third Alexander, 106 B.C.; then, under Cæsar, 50 B.C. Then Herod takes it, 37 B.C., and restores the Temple, 17 B.C.

This brings us on to the birth of our Saviour.

Augustus being Emperor of Rome, Herod, who sought the death of the infant Saviour, dies, 4th year A.D.

Archelaus usurps authority in Judea. He, being deposed, is made a Roman prisoner; several others being in authority. Pontius Pilate is made procurator, and acts, though reluctantly, at the crucifixion of our Saviour; the Jews, at this time, being most vehement against Him, A.D. 33.

44 A.D., under Claudius, of Rome, Britain is again invaded for eight or nine years. By a decree of Claudius the Jews are banished from Rome.

57 A.D., Nero made Emperor of Rome. About this time St. Paul, on a four years' journey, is credited with coming to Britain, through Spain; and tradition says he visited London specially in missionary and other work.

62 A.D., war with Queen Boadicea in Britain.

64 A.D., beginning of the great war in Jerusalem against the Jews, by the Romans, under General Vespasian, continuing, under Titus, to the total destruction of Jerusalem and the entire dispersion of the Jews, thereby fulfilling prophecy, wherein it says the Jews shall be a scattered people, and persecuted; also few in number, without a nationality. And I think, my Brethren, you will agree with me, they have so remained ever since; and so we will leave them, without any hazard, in their separate condition of being left unrecognised, for, as recorded in the Volume of the Sacred Law, the show of their countenance will witness against them. "Yet still they are of Israel," and we are indebted to them, as our Brethren; for the Jews alone have vindicated the paramount influence of the race of Shem, from the days when the Sephardim taught the elements of administration to the Goths of Spain.

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And now, Brethren, we will return to those we term our own people, Israel, to the Isles of the West, whom we left settled down into a recognised kingdom, with one of the most powerful and remarkable forms of government, and growing and expanding on all sides, without any strain or effort. No great potentate figuring in their midst, taking credit to himself for great achievements, or some great work of "this mine hand." Evidently a kingdom working its way to power and magnitude without the aid of human dignitaries or legislation. Another remarkable feature in this powerful kingdom, notwithstanding, growing and retaining all their original prowess,—their hereditary wisdom and scientific knowledge, yet evidently were destined "to be a people set apart to dwell alone." With, therefore, these many influxes to these Isles, and from so many different stations, where in their exiled flight they had settled, mixed relationship would follow, and in the confusion of these times, they lost their language and religion, but never their separate polity.

Thus, at the beginning of the present Dispensation, after six or seven hundred years from their captivity by the Assyrians, we read our Lord's disciples were instructed "to go forth and preach the Gospel to all nations, but more particularly to the lost sheep of the House of Israel." "The Lost Tribes" was most distinctly a household phrase in these early days, and we risk little to assert, the Jews when at home in Jerusalem knew well the devastation and subsequent captivity of their separated brethren the Ten Tribes; also their detached wanderings and varied exploits in far-off lands, so that tradition would be enabled to correct itself as they shifted from stage to stage. The Jews, therefore, in our Saviour's days, knew the direction of their lost brethren, and could go with tolerable accuracy to the locality of their wanderings or settlements. This was also soon lost to them after they became a scattered people, seventy years later, when Jerusalem was utterly destroyed under the ruler Titus.

This position of the Lost Tribes I can well imagine by my experience, derived from some fourteen years' sojourn and travel in the United States. Many I came in contact with, who called themselves true Americans, could not tell whence came their forefathers; which may be thus briefly explained. If we take but one generation back, they, landing there early in life, would settle down (say in the Western States), and mixing in with still earlier settlers, and those settlers imbued with a free, rough and ready kind of element, all savouring of contentment nevertheless; under

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such circumstances they would finally care little for early associations and connections, and their offspring would hardly ever give a thought for those they had never seen, and only on occasions heard about. This state of things would occur within a period of fifty years; what, therefore, would it be in one hundred and fifty years? Their knowledge would extend so far as to know their ancestors spoke the English language; also, thought they had heard the "old folk" talk about Yorkshire or some such place in England. Not so with those left behind in the towns among their people. They would at once say, "Oh! yes," if asked about such and such a family; "they went many years ago to America, to some Western part, called Milwaukie; they belonged to this town"—their name and stock would be found with little trouble by anyone going to those parts.

Thus it is with the Ten Lost Tribes of Israel, but on a more extended scale. From the time of their exile to the beginning of the present Dispensation was seven hundred years. They, in their migrations westward, would adapt themselves to locality and associations, so lose their former Identity, through negligence more than obscurity, as foretold. Looking a little further into this question, we shall find prophecy has yet to be literally fulfilled in the case of the Ten Tribes. As we noticed further back, it was unmistakably fulfilled among the Jews, they being known by the show of their countenance (prophecy so distinct in their case can easily be applied); while the Lost Tribes, in their application of prophecy, have to make search and enquire if they answer the many promises made by the Lord to His Chosen People, and if, following His Divine commands, "when dwelling alone in their little sanctuary, in the Isles afar off, in the latter days" (Ezek. 11—16), that so Identification may be apparent to all who may interest themselves, or feel the importance of, the question. Little doubt we, as Freemasons, ought to feel a heavy responsibility throughout this long and continued flow of unsettled removal; yet, coupled with a proud distinctive position that we have fulfilled and performed our allotted task, as Khasdim, or Khesed, or Freemasonry, having been instrumental in all operations in keeping this people together; and, Brethren, we may rest assured that wisdom and power were bequeathed to these ancient Brethren, for how few of the operative parts of our system have had to undergo any serious change. All seemed to work with "love and harmony" and be a triumphant prelude to greater efforts for future skill and ability. You will say, a very

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ancient prelude, but, ancient as it may appear, it is but a prelude to the vast and mighty future.

I shall now call your attention, my Brethren, and forcibly note that, blindly, we have acknowledged ourselves the Khasdim, or Free-masons, conducting the Lost Ten Tribes throughout their career to the present day. This supremacy is typified and proved by our noble works, by our emblematical signs, by our secret arts and hidden mysteries; by our language, by our traditions, by our symbologies, by our allegories, by our moral and biblical teaching, by our phraseologies in our ritual and lectures, our illustrations of the patriarchal age, by the loss of our genuine secrets, by the untimely death of our Master Iram Abiff, of the Tribe of Dan—by the illustration of Jacob's ladder and his taking a stone for a pillow, and afterwards anointing and setting it up as a pillar of witness, and the stone being now in Westminster Abbey in the Coronation Chair, on which our kings and queens have been crowned from Tephi herself, who became the Queen of Eochaid, and was crowned upon it; so were all the monarchs from Fergus the First of Scotland, who had the stone taken there; and so were all the monarchs from Fergus to James I. and to Queen Victoria. Passing on, and still guiding our reflections through the various prophecies and promises laid down in the volume of the Sacred Law respecting the Lost Tribes whereby they will be known and recognised in these latter days. And, Brethren, I would particularly ask you to observe with independent, unbiassed scrutiny, the following passages of Holy Writ in direct connection with this Identification; and then ask what nation dare exalt itself to the fulfilment of the Word of God but our own nation and people, Great Britain?

The first of these passages I will take from the beginning of the first section of the Lectures, "Free and Accepted." "Why so free?" Sarah, Abraham's wife, speaking as if imbued with a prophetic spirit, said of Isaac, her son, from his loins should spring a great and mighty people; and a little farther on, in the fourth section, for Abraham's faithfulness, "God promises to make of His seed a great and mighty nation, even as the stars in the heaven for number, or the sands of the sea for multitude" (Hos. i. 10). Brethren, there is but one nation of modern times fully answers to this prediction. Just scan, as it were, the English-speaking race. I will call your attention to an extract from the *Quarterly Journal*

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of Science, by M. W. E. Axton, M.R.S.L., speaking of the nations doubling their population in the present day. The Germans (take the mean north and south) double in one hundred years; the French, in one hundred and forty years; the Russians, in one hundred; the Spanish, in one hundred and twelve years; the Italians, in one hundred and thirty-five years; the Turks, in five hundred and fifty-five years; the Anglo-Saxons in Europe, in fifty-six years; the same people in the New World, in twenty-five years. The Anglo-Saxons, therefore, of all the nations, respond exactly to the prediction that the Lost House of Israel must be blessed in the possession of the multitudinous seed, doubling their population once in forty-one years, taking the mean of the whole race (Jeremiah xxxi., xxxv., and xxxvi.). We read also in Gen. xxxv. 11, "A nation and a company of nations shall be of thee." This Identification, my Brethren, being so prominent, needs little comment, only to state that our nation has eleven dependencies using our language, laws, and customs, governed by Viceroys or Governors of the Queen's selection, but administrating all local forms of government. Is there another nation thus having dependencies with customs, laws, race, and manners with the original stock? Besides these eleven dependencies, we have eighteen or twenty Asiatic nations, subject to the British Empire, governed also by British Governors and Lieut.-Governors, under a British Viceroy—their total population being little short of two hundred and fifty millions. The American continent is in reality of us, and prophetically and distinctively of the Tribes; they most remarkably answering to the Tribe of Manasseh. When Jacob blessed the two sons of Joseph, he, with prophetic dexterity, crossed hands, putting the right hand on the head of Ephraim, and the left on the head of the elder, or Manasseh, which Joseph, quickly perceiving, and to put his blind father Jacob right, said: "Not so, my father, for this is the firstborn; put thy right hand upon his head." Jacob refused, saying: "I know it, my son, I know it; he also shall become a people, and he, also, shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Again, in the fourth section of the first lecture (we rehearse): the seed of Abraham are to hold the gate of their enemies, Gen. xxii. 17. And, Brethren, at what time, or under what power, has such wide-spread possession been given to any people as that held by the British at the present day? Do we not in truth hold the gates of our enemies? Look round

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the world's highways, in the Atlantic, the Mediterranean, the Red Sea, the Indian Ocean, the Straits of Malacca, and almost every stronghold or stratagetic point is in our possession. There is but one of importance yet in abeyance—Constantinople; and that is destined to fall into our hands ere long. Russia well knows and feels our influence at this important stronghold; but with all her chicanery and plotting, the Bosphorus will never be held by Russia. The God whom we serve has promised us (the Chosen People) the gates of our enemies.

With these strong identifications, centred between Great Britain and the Chosen People, and with the full assurance that we Freemasons have been the instrumental lever in promoting and building the foundation for these great events, am I not justified in my endeavours to resuscitate the forgotten, or, rather, laid-aside, traditions of our ancient brethren, thereby calling them to your remembrance? Unitedly we may feel "there is in Freemasonry much more than a mere name." But I have other proofs, of still greater magnitude, yet for your consideration.

So far I have shown you, the Chosen People, or the Lost Tribes, when found in the latter days, are to be a multitudinous people, a nation and a company of nations, and to hold the gates of their enemies. To belt the earth with their possessions is another prophecy in Isa. xlix. 8—13. Can the intellect or vision point to any nation other than the British who belt the earth? This little sanctuary, I tell you, belts twice round the world with her possessions. It is a remarkable fact that our colonies are so located that they form a complete outside girdle, and so interwoven as to encircle both hemispheres, completely surrounding all other nations of the globe, constituting fifty-six separate governments all belonging to the British Empire, And, again (see Deut. xxxiii. 17, and Jer. xxx. 10, 11), the aborigines are to be driven out before this people in all their possessions, and this people will absorb all the dwellers upon the land in which they inhabit. Is it not a fact, my Brethren, within the notice of each one present, that wherever the Anglo-Saxon plants his foot, the aborigines begin to fall back and die out? Look at the American continent, how few of the Indians are left, and those few at the extreme borders; similarly in Australia and our other colonies, the aborigines are fast dying out. And, again, whatever tribal race or people dwells or settles among the Anglo-Saxons are absorbed in about two generations (there is no exception to be taken to this fact); but where is the country or nation where an Englishman goes, that he or his progeny is absorbed in

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his adopted country? It is unheard of. This is another fulfilment of God's promises.

Again, we are told in Isaiah xlix., Israel's Isles will be found too small for her inhabitants requiring new territory. Brethren, I would ask if there is not a striking similitude between this prophecy and the British being a multitudinous seed, possessing vast colonies, whereby to dispose of her surplus population—verily in all zones distributing her teeming thousands, indeed, I may say, millions? Thus we become a natural history within ourselves. "Upon the sceptre of Queen Victoria the sun never sets." The Queen's morning drum beats all round the world. Besides all these, Israel must be found having a nation from, but independent of, her; is not the United States most wonderfully fulfilling the prophetic utterance of Jacob, over the two sons of Joseph, Ephraim and Manasseh, as already alluded to? Jacob saying of the first born he shall become a people, and he also shall be great; but, truly, his younger brother shall be greater than he, and his seed shall become a multitude of nations. We may take it that the whole of Isaiah xlix. alludes to the deportation from these Isles, and a nation formed from this division, which is certainly verified in the United States of America becoming a nation from, but independent of, the parent stock. Great value, therefore, is attached to God's promises, whence the thinking mind of man may trace the real fulfilment, and see His works made manifest before us. I shall content myself with observing a few more of these Identifications in abstract only, giving chapter and verse for your consideration, as they need very few remarks to strengthen their application. In Deut. i. 14 we read, "The Israelites will be found a people that lend to everybody and borrow of none." Nationally this fact is quite admissible. Also in Isa. lix. 21, "To be a Christianizing and missionary people." Although, as a nation, we can boast but little of our good qualities, yet the statistics of the missionary returns place the English-speaking race preeminently in the front rank, both for energy and means. Exod. xxxi. 16, 17, distinctly asserts Israel, when found, to be great observers of the Sabbath; and I would ask you, my Brethren, where, nationally, is the Sabbath observed outside of the English-speaking people? Germany makes the nearest pretence; by custom they, as a Protestant people, observe half the Sabbath day. Other countries disregard the Sabbath day altogether, except that amusements and revelry prevail to a greater extent.

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And again (2 Chron. vi. 36—42, and 1 Kings 8—48), the Chosen People were to have an Eastern aspect for their Church. This is truly carried out in all our Protestant National Churches. This also confirms the former assertions, that the Kheshdim, or Freemasons, with their rulers, instigated here and elsewhere, under Israelitish teaching, such hereditary science and wisdom, with all laws and regulations, as were passed on by their ancient forefathers.

Deut. xii. 28 is another command to the Chosen People to exhibit the Ten Commandments perpetually. This is truly Israelitish; and I assert, without fear of contradiction, nationally we are the only people that exhibit, according to command, the two tables of stone with the inscription given to Moses by T. G. G. O. T. U. Brethren, we will stop and enquire why we—that is, all English-speaking races—make this show of the Ten Commandments exclusively in our beloved Protestant countries? Because our ancient brethren brought with them to this land all signs and symbols, with secret arts, and hidden mysteries and treasures commemorative of, and in such form and reality, to establish beyond all doubt, the origin as well as destination of, this people. Thus, entrusted and propagating the same worthily, in no degree swerving by polity or civil government from their true line of rectitude, in consequence of which, dominion and power is given according to promises made by God Himself that we should be a conquering people. "They that strive with thee shall perish. Thou shalt seek them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought" (Isa. xli. 10—12).

Again, we read, Lev. xxvi. 7, 8: "And ye shall charge your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword." Quoting from a pamphlet by Philo-Israel: "This is a prediction verified only in the British nation. Germany, Austria, Portugal, Spain, Italy, Russia, Denmark, and France, have all been overrun by conquering forces; and most of these powers have had to sign conditions of peace of a humiliating character on their own soil. Since 1066 A.D., England has never been invaded, and then only by her brother Benjamin (the Normans), demanding admission to the body politic, asserting their Tribal prophetic right. We may, therefore, attribute a large flowing in of Christianity with the Tribe of Benjamin

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to these Isles, they being the light-bearers to the Tribe of Judah, but more particularly fulfilling a very important mission at the time of our Saviour's sojourn on earth. As prophesied many centuries before, they would carry their light—the light of the Gospel—to all the world. The disciples were of the Tribe of Benjamin, so was the Apostle Paul an Israelite indeed, of the Tribe Benjamin.

Thus, in the Providence of God, this last invasion of our Isles was the human means to bring about the solemn promises given to David His servant, that His Chosen People should have "an appointed place," "the place of their own, whence they shall move no more;" where, too, the children of wickedness shall afflict them no more. It, therefore, follows after the centralisation of the whole body politic of the Tribes of Israel, that any other attempt to invade these Isles must prove utterly abortive. I need hardly call to mind, Brethren, the utter failure of the Spanish Armada, in 1587. Choosing the most propitious time of the whole year, the middle of July, to ensure, as they planned it, complete success, with her overwhelming, invincible armament brought to bear against our unprotected seaboard. With a wind favourable for our purpose we sent old hulks besmeared with tar and grease among their one hundred and fifty line-of-battle ships, while at anchor, causing great discomfort and destruction. At the same time the elements poured forth their fury upon them for their blind presumption against the Chosen People; and many times since have the the surrounding nations, for jealousy or revenge, made most determined, but unsuccessful, attempts on our open shores; but we are protected by promise, "For no weapon that is formed against thee shall prosper" (Isa. liv. 17).

Brethren, having led you, by the relation of a few historical facts, to see our exalted position as a nation, I will now, if not taxing your patience beyond limit, fulfil my promise to extend our researches somewhat further in the direction of the dream of Nebuchadnezzar. To further this end, I will quote from a pamphlet by John Gilder Shaw, called *Britain or Israel, the Fifth, Last, and Unconquerable Empire.* History, then, is the key wherewith to unlock all prophecy—that is to say, when any event recorded beforehand in the Word of God either has happened or is in course of fulfilment, it is as plain to see and recognise to those whose eyes the Lord has opened as it is to see and recognise the unclouded sun at noonday. This penetration is the "gift of God" to those only who believe in all His promises.

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The principal reason why men have failed in the past to understand prophecy is because they have not had patience to wait for the development of history, and consequently have based their ideas more upon *fancy* than upon *fact*. The most flagrant error has been, as in the case of the dream of Nebuchadnezzar, to spiritualise away all they could not clearly see and understand. If our divines would trouble to investigate the matter more fully, they would find a very different solution to what has been termed "the spiritual fulfilment of prophecy."

Another reason why our authorised teachers have failed to decipher prophecy is, that they have given much time and attention to the study of ancient and remote history, and little or none to the history of the times in which we live. Why not compare the events which are forming present history with the predictions contained in the volume of the Sacred Law?

To illustrate this more forcibly, my Brethren; you remember I asked if it would surprise you to hear the fifth kingdom spoken of in the dream Daniel was interpreting before Nebuchadnezzar and the wise men, was this our British kingdom, our island home? No other kingdom has, or ever dared to, claim such honour, and no other can; and the sacred historian informs us: "The dream was certain, and the interpretation thereof sure." Gilder Shaw, in his pamphlet, says: "If the reader will refer to verse 29, he will find that Nebuchadnezzar was troubled in his mind as to what should come to pass *hereafter*." It is upon this word "hereafter" that the whole thing hinges. If, by the word "hereafter" all the future history of the world is meant, then, as a natural consequence, this prophecy regarding the succession of empires must be in course of fulfilment now, *i.e.*, in our own times; and it must be easy to see where we are. I am fully pursuaded in my own mind that the dream has reference to events extending from the night the king saw it down to the end of time; and from a careful review of the whole subject, I am as fully convinced we are now living under the *fifth and last Empire*.

In laying the result of my researches before you, Brethren, I can confidently say, if we are guided in our investigations of the subject by the truth of history, the light of reason, and the analogy of Scripture, we cannot go very far astray. In this manner let us review the subject.

There can be no dispute as to the signification of the "head of the image," for Daniel said to Nebuchadnezzar, "Thou art this head of gold;"

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thereby showing to a certainty that the Babylonian Empire was the first of the empires symbolised by the image answering to the "head of gold." Daniel addressed Nebuchadnezzar as a great and powerful monarch. His Empire, however, was not of long continuance, as it terminated about seventy years after the utterance of this prophecy, and only twenty-three years after the death of Nebuchadnezzar, conclusively proving a literal development of this prophecy, contradicting spiritual interpretation. Thus ended the first Empire.

The second or Medo-Persian Empire arose out of the ruins of the Babylonian Empire, represented by the "breast and arms of silver," which Daniel interprets thus: "And after thee shall arise another kingdom inferior to thee." It is well known that the Medo-Persian Empire arose after, and in immediate succession to, the Babylonian Empire. Josephus says, by prophecy, the Empire of the Babylonians should be dissolved by two kings—the Kings of Media and Persia, whose powers were united under Cyrus, and who was the son of the King of Persia, and the son-in-law of the King of Media? Thus Cyrus besieged and put an end to the Babylonian Empire, and established the Medo-Persian Empire, though inferior to its predecessor. The duration of this Empire was a little over two hundred years.

We now come to the third empire, represented by the words "his belly and thighs of brass," which Daniel interprets: "And another third kingdom of brass, which shall bear rule over all the earth." There can be no doubt, if history is reliable, that the Grecian Empire was the empire represented by the "brass" of the image, for Alexander the Great subdued the Persian Empire and carried his conquests into India. The Grecian Empire was fitly represented by "brass," for the Greeks were famous for their brazen armour. Josephus says, "Daniel's interpretation of this passage is, that another would come from the West completely armed in brass. This kingdom is said to "bear rule over all the earth." Alexander commanded that he should be called "the king of the world." Justin says, "After the death of Alexander, the kingdoms of the East were divided amongst his successors." And so we perceive how accurately the Grecian Empire was represented by "his belly and his thighs of brass,"—*a literal, tangible, temporal empire*, and not a spiritual empire.

The fourth, or Roman, empire now claims our attention. Symbolized by "his legs of iron, his feet part of iron and part of clay;" thus interpreted

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by Daniel, "And the fourth kingdom shall be as strong as iron, forasmuch as iron breaketh in pieces and subdueth all things. . . . . And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, even as iron is not mixed with clay." The Romans brake in pieces and subdued all the former kingdoms. As Josephus said that the two "arms of silver" denoted the kings of the Medes and Persians, so the two legs represented the two Roman consuls. "The iron was mixed with miry clay," and the Romans were defiled with a mixture of barbarous nations. The Roman Empire was at length split up into ten lesser kingdoms, answering to the ten toes of the image. The toes on the right foot symbolise France, Spain, Portugal, Italy, and Austria. The toes on the left foot, Tripoli, Egypt, Greece, Turkey, and Syria. Some have contended Britain formed a little toe of the image, but, my Brethren, I may fairly contend this *island home* was never subdued, only in part, by the Romans. They never went beyond the Grampian Hills in England; the Welsh were unsubdued; and so were other portions, where the Romans built forts and walls to keep the ancient Britons in check. Sir James Mackintosh and other historians tell us, "all was in vain; the natives were invincible." The Romans were wearied out with their resistance, and the conquest, if so called, was merely a nominal one; in fact, at length, they left the Britons to manage matters for themselves, the country still unsubdued. We are, also, told that before the Romans finally left our island, the Emperor of Rome formerly apprised the cities and townships of that portion of Britain where his soldiers had gained a footing, that he (the emperor), absolved them from their allegiance, and could no longer afford them protection. Thus, Brethren, you will readily perceive that the island home we have been the instruments to form has never been any part of that terrible image whose fate it was to be smashed to pieces. There is a vast amount of evidence proving the Roman Empire to be the fourth empire of Daniel's, without a gap between, and I must once more say, a tangible and temporal empire, and not a spiritual one. But now that all the four empires have had their rise and fall, and more than four-fifths of the prophecy is fulfilled, it must be an easy thing to see where we are. Holding these views, in reliance on the God of heaven, who revealed the secret of the dream and its interpretation to Daniel, and who has promised

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to quicken the perceptions of His people in the "latter days," let us, then, my Brethen, see if we have arrived at this point in the history of the world, and the fulfilment of the prophecy.

Is there an empire now that will bear comparison to the lofty empires so chronicled? My Brethren! How—if we look at our movements already reviewed, and ask ourselves, as the Khasdim, Khesed, or Freemasonry of the Shemetic stock of Pyramid chronology—How does this British Empire stand in connection with a growing power, pre-eminent, and to stand for ever? and which, thus far, I have tried to show has been not only formed, but so formed that no alteration is necessary from its first formation to the present day; or at least I may say, history is silent on any cosmic or prominent legislative enactments to cause disruption to the laws established by the ancient Khasdim, who pioneered those who, I contend, brought these secret arts and hidden mysteries, to this fifth and last kingdom. I would ask one question: Is there any parallel—vast as these empires have been already enumerated—to this our own British empire, which has grown, and still is growing to the vast proportions before stated, belting the earth twice with her possessions; and, moreover, this kingdom, though unimportant in early times, has lived throughout all these former dynasties and defended her rights against all odds.

Referring again to Gilder Shaw's work, Is it possible that this magnificent empire could have been left out of Nebuchadnezzar's dream of what was to come to pass hereafter? No; emphatically no! To entertain such an idea for a moment is most dishonouring to God, as it would indicate failure on His part. However man may stumble and jump to false and irrational conclusions, God cannot fail, and the dream and its interpretation being from God, most certainly included Britain's *empire of empires*.

We have seen the passing away of the four empires symbolised by the image, but that is not the conclusion of Nebuchadnezzar's dream.

"Thou sawest that till a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth" (Dan. ii. 34, 35).

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This last portion of the dream is thus interpreted by Daniel :—"And in the reign of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to *other* people, but it shall break in pieces and consume all these kingdoms; and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure" (Dan. ii. 44, 45).

If we can show that during these ages, from the commencement of the Babylonian captivity (the era of Nebuchadnezzar's reign), continued throughout all the successive reigns of the kings of the four empires—I say, if we can show that during this period a kingdom has been growing, bearing all the marks and characteristics accorded to it in the dream and its interpretation, that kingdom must be *the kingdom* that shall never be destroyed.

We have no difficulty in recognising the fact of the first planting of this kingdom in the arrival of the Tribe of Dan, the sailors of Israel, who never went into captivity at all, but escaped in their ships, and mostly settled in the north of Ireland, in the reign of Nebuchadnezzar. For further and very conclusive proofs, see J. G. Shaw's work, *Britain or Israel*. Besides which, I may add, have not my endeavours gone far to prove the rest of the Ten Tribes taken captive by the Assyrians, the foremost of whom, under the title of princes, nobles, Khasdim or learned, conducted or led large communities and companies from the East to these isles in the West, not only fulfilling prophecy, but with the wisdom already proven to be attached to and inseparable from these migrations, having gradually increased in power. The strength and stability, therefore, of this empire is mainly due to these influxes, and has made this nation, and company of nations, what it is at the present day.

And now, my Brethren, this brings me to another, and, I may say, very prominent, part of our whole line of descent, which is no less an assertion also :—that our present Queen, Victoria, is in direct line of descent from King David, father of King Solomon, of such vast regal splendour. You will say I am digressing. What has all this to do with the Pyramid in Egypt? I can answer, and say, much!

Having led you along from the wonderful works to the secret arts and hidden mysteries in this noble pile of stone masonry, and directed your

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attention to the profound learning acquired in those days, and which has been preserved; I will go further and say, the T. G. A. O. T. U. prepared Himself a people to preserve and keep intact these wonderful traditions and works of skill and ability, not only to make use of them for future operations, but, by symbology, to work out and keep ever in view before us many of those points which would otherwise be things of the past. Most prominent is the taking off the cope-stone, finding those hidden treasures, only known to the R. A. M.; thereby we exactly symbolise what will be the operation in finding, in the mounds of Tara, or elsewhere, what Jeremiah is recorded to have brought over to these Isles, and there deposited; and, Brethren, I cannot think for one moment we symbolise what should only prove a myth, when traditional history and our working go hand in hand to prove what would assume a solid fact; and the more the fact is enquired into, the more solid and tangible the reality presents itself. And I fully believe, with many others, that the opening up of Tara will be the means of showing some startling facts, proving positive Identification with such traditions as we cherish and propagate. If we join Irish history to Bible history, all is plain enough. God promised David repeatedly that his throne should be a perpetual throne, and his seed should sit on it for ever.* Now, Jeremiah took charge of Zedekiah's daughter when Nebuchadnezzar took the Jews captive. He went to Egypt; then escaped. God promised to keep him whithersoever he went. So he disappears. There is no account of his death in the Bible. He had charge of the Ark of the Covenant, royal seed, and Jacob's pillow—the stone of Israel. Irish histories, some twenty of which we find agree, say that about 585 B.C. a divine man landed in Ulster, having with him the King's daughter, Stone of Destiny, and the Ark, and many other wonderful things. The people of Ulster—of Dan—understood that the old adventurer, Jeremiah, married Tephi, Zedekiah's daughter, to Eochaid, who agreed to abandon Baal worship and build a school for the prophets. So he did. He then assumed the title of Heremon of Tara, rom Tara, which was changed from "Lothair Croffin" into "Tara." From Tephi comes our goddess of Liberty, on old coins, sitting on a lion. Now, at Tara, Jeremiah buried the Ark of the Covenant, Tables of the Law, &c., and instituted the Nine Arch degree of Masonry, to keep in mind its hiding place; so all may understand. (Jer. iii. 16). All but the Stone of

* See Dr. Joseph Wild, p. 194.

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Destiny, the pillar witness, which is now in the royal chair in Westminster Abbey—as also the standard of Judah (the British ensign)—have been concealed till the latter day; for on this Stone have been crowned all the kings and queens of David's line. Now, all this is plain if we keep in mind that Zedekiah was the last prince of the house of David that ever reigned in Palestine. Jeremiah tells us God removed the diadem; but, in the course of time, a lawful heir of the seed of David shall appear, and the throne and the seed will be established in Jerusalem. He further tells us that with him he had the daughters of Zedekiah, who had escaped the destroying edicts of Nebuchadnezzar (Jer. xliii. 6), and from Jer. xliv. 14, we learn that they visited Egypt. He, Jeremiah, being the only prophet in Judah at that time, had a right to take charge of the royal seed, together with the holy vessels and moveable treasures — more of which will appear in my next lecture. He could not stay in Egypt, nor in Palestine; nor would he go to Babylon. Where, then, did the prophet go? Without doubt, the only course open to him was to take ship with the Danites, and sail for Cornwall, in these isles, for this place was called Tarshish. History and tradition both agree that there landed on the coast of Ireland, in the north, a divine man and a princess. The north of Ireland had been settled by the tribe of Dan; they at once knew who their illustrious visitors were. The Princess married Heremon, of Ulster, the King of Lothair Croffin. Thus began the seed of David to take root, and our text tells us Jeremiah planted and built a throne, a college, and a religion. Ezekiel, in his captivity, sent forth a prophecy referring to the wicked prince; Zedekiah saying of his throne, in the name of Jehovah: "I will overturn, overturn, overturn it." So was this throne overturned, and was never after established in Jerusalem. Turn to history, and you will find this throne had been turned over just three times: first, from Jerusalem to Ireland; second, through King Fergus, to Scotland; and third, through King James, from Scotland to England.

The genealogy and descent of Queen Victoria has been most faithfully and laboriously prepared by the Rev. F. R. A. Glover, M.A. (now deceased), and the Rev. A. B. Grimaldi, M.A. The chart from Adam to the present reign of our Queen is supposed to be as near perfect as any such thing can be.

In the following genealogy those who reigned have K prefixed. The dates after private names refer to their birth and death; those after sovereigns' names to their accession and death.

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ADAM TO VICTORIA.

GENERATIONS.	B C.	
1. Adam	4000—3070	Eve.
2. Seth	3873—2978	
3. Enos	3765—2860	
4. Cainan	3675—2765	
5. Mahalaleel ...	3605—2710	
6. Jared	3540—2578	
7. Enoch	3378—3013	
8. Methuselah ...	3313—2344	
9. Lamech ...	3126—2344	
Lived 182 years, begat a son, and called his name Noah.		
10. Noah	2944—2006	Naamah.
Was 600 years old at the Flood.		
11. Shem	2442—2158	
Built the Pyramid 352 years.		
12. Arphaxad ...	2342—1904	
13. Salah	2307—2126	
14. Eber	2277—2187	
15. Peleg	2243—2004	
16. Reu	2213—2026	
17. Serug	2181—2049	
18. Nahor	2052—2003	
19. Terah	2122—2083	Amtheta.
20. Abraham ...	1992—1817	Sarah.
Born 292 years after the Flood.		
21. Isaac	1896—1716	Rebekah.
22. Jacob	1837—1690	Leah.
23. Judah	Born B.C. 1753	Tamar.
24. Hezron		
25. Aram		
26. Aminadab ...		
27. Naashon ...		
28. Salmon		
29. Boaz	B.C. 1312	Ruth.
30. Obed		
31. Jesse		

The division of the Land of Canaan, ruled by Judges 450 years.

KINGS OF ISRAEL.

32. K. David ...	1085—1015	Bathsheba.
33. K. Solomon ...	1033—975	Naamah.
34. K. Rehoboam ...	1016—d. 958	Maacah.
35. K. Abijam ...	958—955	
36. K. Asa	955—914	Azubah.
37. K. Jehosaphat ...	914—889	

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KINGS OF ISRAEL—*continued.*

GENERATIONS.	B.C.	
38. K. Jehoram ...	889—885	Athaliah.
39. K. Ahazia ...	906—884	Zibiah.
40. K. Joash ...	885—839	Jehoaddan.
41. K. Amaziah ...	b. 864—d. 810	Jecholiah.
42. K. Uzziah ...	b. 826—d. 758	Jerushah.
43. K. Jotham ...	b. 783—d. 742	
44. K. Ahaz ...	b. 787—d. 726	Abi.
45. K. Hezekiah ...	b. 751—d. 698	Hephzibah.
46. K. Manasseh ...	b. 710—d. 643	Meshullemeth.
47. K. Amon ...	b. 621—d. 641	Jedediah.
48. K. Josiah ...	b. 649—d. 610	Hamutah.
49. K. Zedekiah ...	578—599	

KINGS OF IRELAND.

50. K. Heremon (B.C. 580), Q. T. Tephi. She was Zedekiah's daughter. Reigned 15 years.
51. K. Trial Faidh. Reigned 10 years
52. K. Eithriall. Reigned 20 years.
53. Follian.
54. K. Tighermas. Reigned 50 years.
35. Eanbotha.
56. Smiorguil.
57. K. Fiachadh Labhriane. Reigned 24 years.
58. K. Aongus Allmuchaidh. Reigned 27 years.
59. Maoin.
60. K. Rotheachta. Reigned 25 years.
61. Dein.
62. K. Siorna Saoghalach. Reigned 21 years.
63. Oliolla Olchadin
64. K. Giallchadh. Reigned 9 years.
65. Aodhain Glas. Reigned 20 years.
66. K. Simeon Breac. Reigned 6 years.
67. K. Muireadach Bolgrach. Reigned 4 years.
68. K. Fiachadh Tolgrach. Reigned 7 years.
69. K. Duach Laidhrach. Reigned 10 years.
70. Eochaidh Buaigllery.
71. K. Ugaine More the Great. Reigned 30 years.
72. K. Cobhthach Coalbreag. Reigned 30 years.
73. Meilage.
74. K. Jaran Gleofathach. Reigned 7 years.
75. K. Conla Cruaidh Cealgach. Reigned 4 years.
76. Oiliolla Caisfhiaclach. Reigned 25 years.
77. K. Eochaiph Foltenthan. Reigned 11 years.
78. K. Aongus Tuirmheach Teamharch. Reigned 30 years.
79. K. Eana Aighneach. Reigned 28 years.
80. Labhra Luire.

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KINGS OF IRELAND—*continued.*

81. Blathuchta.
82. Easamhuin Eamhna.
83. Roighnein Ruadh.
84. Finlogha.
85. Fian
86. K. Eodchaidh Feidhlioch. Reigned 12 years.
87. Fineamhnas.
88. K. Lughaidh Raidhdearg.
89. K. Criomhthan Naidhnar. Reigned 16 years.
90. Feariadhach Fion Feachtnuigh.
91. K. Fiachadh Fionoluidh. Reigned 20 years.
92. K. Tuathal Teachtnear. Reigned 30 years.
93. K. Conn Ceadchathach. Reigned 20 years.
94. K. Art Aonfhir. Reigned 30 years.
95. K. Conne Usada. Reigned 40 years.
96. K. Caibre Tiffeachair. Reigned 27 years.
97. K. Fiachadh Sreabthuine. Reigned 30 years.
98. K. Muireadhach Tireach. Reigned 30 years.
99. K. Eochaidh Moigmeodhin. Reigned 7 years.
100. K. Nail of the Nine Hostages.
101. Eogan.
102. K. Murireadhach.
103. Earca.

KINGS OF ARGYLESHIRE.

104. K. Feargus More Mac Earca (A.D. 487).
105. K. Dongard (d. 457).
106. K. Conrad (d. 535).
107. K. Aidan (d. 604).
108. K. Eugene IV. (d. 622).
109. K. Donald IV. (d. 650).
110. Dongard.
111. K. Eugene V. (692).
112. Findan.
113. K. Eugene VII. (d. 721), m. Spondan.
114. K. Etfinus (d. 761), m. Fergina.
115. K. Achaius (d. 819). m. Fergusia.
116. K. Alpin (d. 834).

SOVEREIGNS OF SCOTLAND.

117. King Kenneth II. (d. 854).
118. K. Constantin II. (d. 774).
119. K. Donald VI. (d. 903).
120. K. Malcolm I. (d. 958).
121. K. Kenneth III. (d. 994).
122. K. Malcolm II. (d. 1083).
123. Beatrix M. Thane Albanach.
124. K. Dunkan I. (d. 1040).

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SOVEREIGNS OF SCOTLAND—*continued.*

125. K. Malcolm III. Canmore (1055—1093), m. Margaret of England.
126. K. David I. (d. 1153), m. Maud of Northumberland.
127. Prince Henry (1152), m. Adama of Surrey.
128. Earl David (d. 1219), m. Maud of Chester.
129. Isabel m. Robert Bruce III.
130. Robert Bruce IV., m. Isabel of Gloucester.
131. Robert Bruce V., m. Martha of Carrick.
132. K. Robert I. Bruce (1305—1329) m. Mary of Burke.
133. Margery Bruce, m. Walter Stewart (I.).
134. K. Robert II. (d. 1390), m. Euphemia of Ross (d. 1376).
135. K. Robert III. (d. 1406), m. Arabella Drummond (d. 1401).
136. K. James I. (1424—1437), m. Joan Beafort.
137. K. James II. (d. 1360), m. Margaret of Gueldres (d. 1463).
138. K. James III. (d. 1488), m. Margaret of Denmark (d. 1484).
139. K. James IV. (d. 1543), m. Margaret of England (d. 1539).
140. K. James V. (d. 1542), m. Mary of Lorraine (d. 1560).
141. Q. Mary (d. 1587), m. Lord Henry Darnley.

SOVEREIGNS OF GREAT BRITAIN.

142. K. James VI. and I. (1603—1625), m. Ann of Denmark.
143. Princess Elizabeth (1596—1613), m. K. Frederick of Bohemia.
144. Princess Sophia, m. Duke Ernest of Brunswick.
145. K. George I. (1698—1727), m. Sophia Dorothea Zelle (1667—1726).
146. K. George II. (1727—1760), m. Princess Caroline of Anspach (1683—1737).
147. Prince Frederick of Wales (1707—1751), m. Princess Augusta of Saxe-Gotha.
148. K. George III. (1760—1830), m. Princess Sophia of Mecklenburgh Strelitz (1744—1818).
149. Duke Edward of Kent (1767—1820), m. Princess Victoria of Leiningen.
150. Q. Victoria (b. 1819, cr. 1838), m. Prince Albert of Saxe-Coburg.

Thus do we see how God has kept His word to David, and with this view, English and American history is at once understandable. The future is assuring and grand. God will assuredly overturn, till His throne once more is planted in Jerusalem. If this royal race of David's were of so little importance, the mention of them undoubtedly would have been left out by Jehovah; instead of which, He bound Himself by oath after oath, and covenant after covenant, to establish King David's throne for ever, and attached great importance to the maintenance of those covenants, and those oaths, as solemn and binding, affecting the whole of the Hebrew people, and indeed the whole human race in the future, when all prophecy would be fulfilled. Nothing can be more distinct and plain, taking for our guide the volume of the Sacred Law.

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And now, Brethren, having thus far got through the intricate windings of biblical facts, and considerable prophecy, with a few traditional quotations from ancient history—and, to some extent, we may have deviated from our starting point—you must give me credit for having used my best endeavours to keep the tribal following on of posterity from the completion of the Great Pyramid by Shem and his wise men; thereby showing how every link has been forged to complete one continuous chain of unbroken brotherhood throughout all the changes of manners, customs, language, wars, politics, governments, and every art and device that this moving stage of transitory life is heir to. And thus, my Brethren, I will leave you, with something more to add in my next address to you of other discoveries, equally momentous as the preceding one, in the Ante-Chamber; and with a greater probability of extending our Masonic researches into the more hidden mysteries of nature and science; showing considerable constructive forethought on the part of the wise Master who planned the perfect points of our entrance into this vast and elaborate scheme of nature's laws and development, being the prototype to our whole system of working, surrounded by and involved in typical symbols at every new passage to knowledge and deportment in this dignified position. My Brethren, we will once again part, with the hope of extending our researches on another occasion.

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LECTURE V.

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Among the Brethren, the ancient landmarks of our Order are preserved. It is from them we derive that fund of information which none but ingenious and expert Masons can supply, whose judgments have been matured by years of experience. To a perfect knowledge few attain; but it is an infallible truth that he who gains, by merit, those marks of pre-eminence and distinction which Masonry affords, receives a reward which amply compensates for all his attention and assiduity.

Vide *Lectures.*

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LECTURE V.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN,—

By your kind permission and indulgence, I have, in an abridged form, laid before you most of the facts connected with the ancient history of Freemasonry emanating from the building of the Great Pyramid in the land of Egypt, also the tribal following on of those that were the custodians of the oracles of God, declared in an oral charter, or inspired warrant of constitution, to direct His people, and for them to pass along from stage to stage of this world's history, in which they were to hold a most prominent and distinguished part. And, Brethren, I cannot help but feel that these great oracles were not only given to a people, but the Giver caused them to be built into fact, as a lasting memorial, and in such shape and finish as to be, comparatively speaking, imperishable. Such a work could not be without deep design, for nothing that was done by the Great Architect of the Universe was without design, and that design of such a high, and, I may say, superhuman nature, that its importance was at once characteristic of the Designer. Dimensions of so colossal and scientific a character would even strike the Master Mason with awe and reverence; nevertheless, as he received, so would he impart the knowledge; and would assign to those skilled in cunning work, while they in their sphere would instruct those of inferior rank: so each performed his allotted task.

Though, as far as the scientific and mathematical designs were concerned, nineteen out of every twenty knew but little, and cared less, concerning the laws and precision that ruled and governed their work, yet notwithstanding, there the profound skilled designs were, and thus were they to remain till "time or circumstances" should bring about the appointed time when, as we read, "knowledge would be increased;" then would the symbologies, the allegories, the secret arts, the hidden mysteries, be revealed, and the design and purport of every line be made manifest. Such, my Brethren, is the outline of my theme. I would furthermore contemplate,

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and with considerable caution make the statement, that the "Khasdim" Brotherhood, or Freemasons, built the Great Pyramid; but this much I do say, and most of you will agree with me: there was one Grand Master with his wardens, other rulers, overseers, and skilled craftsmen, to whom knowledge must have been imparted according to merit and ability; thus they worked systematically, receiving instruction without jealousy of the preferment one of another. Consequently great difficulties were overcome, while harmony was manifest throughout, and if Freemasons did not build the Pyramid, the Pyramid built Freemasonry, and that in such a profound manner, that over 4000 years has not obliterated the landmarks of our order or revealed the secret arts and hidden mysteries therein taught and contained, to be solved and brought to light in the latter days. The measurements, to a great extent, are now being realized, and deductions made of the commensurate order of this most noble and ancient structure; proving the purposes of Divine Providence, as well as the direct connection between the moral government of mankind with the whole facts of the visible world which science seeks to unfold, to the extent to which the epochs and periods of past and future events are confirmed and elucidated; also as set forth by the prophets in Holy Writ. These problems are now, to a great extent, occupying the minds of those to whom wisdom is imparted, whereby knowledge is increased.

Few, very few, are the Masons who give a thought concerning our most ancient and honourable fraternity. "Ancient, no doubt, it is as having subsisted from time immemorial, and honourable it must be acknowledged to be, as, by a natural tendency, it conduces to make those so who are obedient to its precepts." The dignity, how many of my Brethren realize? and the significance, how few apprehend?

I hope, my Brethren, you will not think my claim for this high standard of Freemasonry exaggerated. There are those who think lowly, and others who speak as if obdurate of the dignified obligations entered upon; in truth it is to such, and into whose hands I wish this sort of sermonizing to extend. The truly good Mason will see but little new to profit by, as much of my apparent exalted or laudable ideas are proclaimed by the nobleness and the exalted character of the progressive Mason; while Masonry, both operative and speculative, has run parallel one with the other, and, for ages past, perfectly satisfactory; the more scientifically the one is understood, the higher will he extol the dignity of the other.

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Thus our time-honoured institutions will continue till all shall be fulfilled. As I before have said, I believe we, as Freemasons, have to be the instruments, or human means employed to unravel greater secrets by far than what we now symbolize and carry out in allegory, therefore I most firmly believe these very symbols and allegories are the last acts of the Prophet Jeremiah, to commemorate the hiding away of the treasures brought away from Jerusalem after the siege by Nebuchadnezzar, prior to the seventy years' captivity of the Jews.

The great question in my mind is, what means were employed in this hiding away, or the whereabouts of the Ark of the Covenant? I have thought, with others, that Jeremiah brought it with him at the same time he brought the king's daughter, and with the other treasures, landed in the North of Ireland, and there, in a vaulted chamber, had them carefully protected, and sealed up, till the time should come for them to be brought to light, the which we perpetuate (that is, the bringing to light) at most of our lodge meetings, that the sealing up should ever be kept in remembrance. I think the time not far distant when, with great pomp and ceremony, we shall be directed to carry out literally what we now go through in allegory. Then, if the Ark of the Covenant is not found at Tara, such extraordinary evidences will be found and deciphered as will lead to its discovery; for we read the Ark is to go before the Children of Israel on their return to the Promised Land, to dwell there and worship as of old, and, believing every part of Scripture prophecy literally true, those portions yet unfulfilled will most assuredly be; and many, very many of the present day will live to see it; thus, doubtless, the ark has to be found, and go back to Jerusalem, and the question of its discovery brings me back to our old text and concordance, the Great Pyramid.

If we look at the charge entrusted to Jeremiah, what he undertook to perform, or, as we might say, circumstances compelled him to perform, consequent on his flight from Jerusalem into Egypt (Jer. xliv. 14—18), it would seem probable, if occurrences favoured a "safe and sacred repository" of such cumbersome articles as the Ark and the Tabernacle, he would avail himself of it, and so secure these valuable treasures. We will look into the probability of a place of security being found without traversing so great a distance. The Prophet, before he left Jerusalem, without doubt received such instructions as led him to the land of Egypt; the same guiding hand led him also to a place already constructed, not

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only for safety, but concealment, preservation, and easy of access, as well as the future restoration for further development in a far-off age, when the safe and sacred repository would have to open out and unlock its hidden mysteries, and deliver them over to the lawful custodians, for future operations. Thus, Jeremiah, on leaving Jerusalem, would go straight to the land of Egypt; there, beholding the Great Pyramid, he would at once be led to search around this mountain of stone, and would be struck with wonderment at its gigantic proportions, the glittering, white, polished surface, perfect as when left by the Master Mason. No doubt the small opening on the north side would be discernible. All this would be very suggestive to a contemplative mind, which Jeremiah, in a most remarkable degree, possessed; he would therefore draw comparison between the sacred symbols in his possession (for which he felt a great responsibility), and this wonderful mighty structure; thus meditating the future history of what he beheld, and what was in his possession. Baruch, his priest and scribe, would, without doubt, be a contemporary with him in these meditations. Some, Brethren, might look at this whole query in a prophetic light —I will even go further than this, declaring that Jeremiah, being a prophet, and entrusted with the oracles of God, as well as the secret arts and hidden mysteries of his forefathers, the interior of this Pyramid would be no secret to him. All doubt on such a point vanishes in my mind.

We will follow and endeavour to strengthen this point of our history, occurring 580 B.C. In the Apocrypha of the Sacred Law (though not considered inspired writings), 2 Maccabees ii. 4—8, we read: "It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather His people again together, and receive them in mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses."

I shall not press you to accept this quotation as a fixed fact, but in conjunction with other points I shall narrate, it would not be wholly

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inconsistent to entertain that this climbing up the mountain side was no other than the Pyramid side. It might well resemble a mountain to those who had seen only the hills or small mountains about Jerusalem, and although the Pyramid had been built 1500 years or more, we are not sure at this period whether or no it was closed. There is some probability it was open, as the slope down and darkness served for astronomical observations, as before noted, in that early age of time. Let that be as it may, little skill would be required—after the depositing of such things as was necessary, and not wanted in a far-off land—to fit a stone in the cave's mouth, as it was called, as to defy the after-comers from finding the place of concealment. Would it be as easy to stop up the mouth of a cave in the side of what our conception would be of a rugged mountain, and so defy detecting the spot? I think not. Another point of considerable weight and importance, and one not cleared up or dealt with as other parts of the Pyramid have been, and which will, in my humble opinion, explain the mystery hanging over the removal of the ramp stone, the platform stones with their bearers, and the stone concealing mouth of passage-way to Queen's Chamber. There can be little doubt, in a constructive and practical sense, the north end, or the lower part, of the Grand Gallery was so constructed as to indicate its removal, and would explain its own import, confirming, to some extent, my theory in the Ante-Chamber. The *débris* thus cleared out by Signor Caviglia, in 1820, was the result of this early breaking away, and other operations; also the large letters marked in carbon seen at the same time, but of rather doubtful character and date, yet evidently very remote. I would venture to say, with certainty, these removals took place when Jeremiah left Jerusalem, going to the land of Egypt, at the time of the seventy years' captivity of Judah by Nebuchadnezzar; and the prophet was speaking with no uncertain sound when he wrote xxxii. 18—20: "The great, the mighty God, the Lord of Hosts, is His name, great in counsel, and mighty in work . . . . which has set signs and wonders in the land of Egypt, even unto this day."

I would here call your attention to what Professor Piazzi Smyth has to say on this once finished and closed over part of the Grand Gallery, in *Our Inheritance in the Great Pyramid* (pp. 360 and 383):—

"The original builders were not those who knocked out, from within, on the well side, that now lost ramp stone, and exposed the inlet to the well mouth, as it is now seen, near the north-west corner of the Grand

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Gallery; neither was Al-Mamoun, the party, for no one could have done it except by entering the well from the very bottommost depths of the subterranean region; and he, the son of Caliph Haroun Al-Raschid, and all his crew, did not descend further down the entrance passage than merely to the level of his own forced hole, which is not subterranean at all; nor is the credit claimed for any of his Arab successors, who rather allude to the well as an already existing feature in the earliest time, and one they did not understand; in large part, too, because they had only seen, and only knew of the upper end of it in the north-west corner of the Grand Gallery floor.

"Who, then, did do it?

"Who, indeed! For the whole band of Egyptological writers we have mentioned appear to be convinced that ages before Caliph Al-Mamoun made his way, by blundering and smashing, long ages, too, before Mahommed was born, and rather at and about the period of Judah being carried captive to Babylon, the Egyptians themselves had entered the Great Pyramid by cunning art and tolerable understanding of its mere methods of construction, and had closed it again when they left."

The oracles of God, being in the possession of Jeremiah, together with the knowledge of the concealed passages, also the Jewish element connected with the chamber south end of the level passage, and having the sacred treasures, tactile and traditional, still in close keeping, to deposit and effectually seal up closely, all being replete with Jewish significance, as belonging to the holy temple at Jerusalem. To fulfil this Divine command, the removal of these stones was necessary to effect an entrance, and along the low passage to the Queen's Chamber and beyond, through the niche on the east side. The table, stone, or shelf, set in place, and forming the lower portion of the niche, may have been adroitly placed to show its intent, forming, as it were, a plug, after depositing or concealing the treasures in this now hidden chamber, and, on retiring, would build in this stone or table to the niche. What could be more constructive and practical?

The niche, so deeply set, and the delineations of the standard cubit so positive and prominent, was, and still is, intended to draw special attention to the spot, whereas a few lines in relief, or lines sunk in, as in the Ante-Chamber, would have answered the purpose of verifying the standard measure, the cubit. But here is a deep sunken niche, as if to invite research still further; and when we take into consideration the weighty authority of Professor Piazzi Smyth, wherein he expresses doubt concerning the removal, and by what means the removal was accomplished of the ramp stones, platform, and other constructive parts at the foot of the Grand

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Gallery, are we not led to dwell with some force of argument on the possibility that Jeremiah did so conceal the Ark of the Covenant? It has been argued that the Ark would not pass along the passages. I have held the same opinion; but, on closer examination of the figures given by the Professor, I have altered that opinion, and find it possible; the breadth across and height of the Ark being $37\frac{1}{2}$ inches in each case, and the passages ascending and descending as far as the Queen's Chamber, $41\frac{1}{2} \times 47\frac{1}{4}$ inches. On the sides of the Ark were fixed rings, for the staves. These rings would be loose, in a shank, or boss, riveted on a plate, or it may have gone through the side. In any case, the ring would drop down when the stave was drawn out; and the shank would not project, at the most, more than $1\frac{1}{4}$ inches on each side, making a total of 40 inches. This gives $1\frac{1}{2}$ inches to spare on the side, and $7\frac{1}{2}$ inches over the top, by taking off the mercy seat, or lid; consequently, if figures count for anything, it would be possible to pass the Ark along to the Queen's Chamber, and how far beyond is still in abeyance.

A friend, in whom is great sincerity, called upon me a short time ago, and laid such claim to the knowledge given to him of the whereabouts of the Ark, stating that it was certainly concealed in the Pyramid, that I was led to this closer examination of the one theory accommodating itself to the other. This possibility strengthens the probability of Jeremiah leaving the more bulky portions of his responsibilities behind,—security, preservation, and secrecy being the requisites; and viewing the Great Pyramid in this light, I came to the conclusion that no earthly construction of any kind or description could be found for the deposit of such sacred and valuable emblems. In fact, so well adapted would it be for these purposes, that we might assert it was built for this specific object; or was, we might say, one of the deep thought-out designs of the Grand Geometrician of the Universe, although 1500 years had elapsed before this displacement took place, to arrive at, and deposit in these concealed recesses of this part of the grand building, obviously free from all atmospheric changes or decay.

Notwithstanding all this constructive evidence about the Queen's Chamber and passages, the Ark of the Covenant may have passed along the Grand Gallery, but evidences too apparent would dictate to the contrary. The 52-inch passage to the Ante-Chamber would just admit its bulk. Lifting the granite leaf could be accomplished; as I illustrated in a former lecture, with other discoveries. I neglected, however, at that time, as

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intended, calling your attention to the unfinished state of this granite leaf, left, evidently, rough-hewn; knowing it would not be replaced if once taken out,—of itself being useless, temporary in utility, and unpolished, yet silently giving evidence of its own constructive use and future displacement. When, therefore, this granite leaf or strutt was lifted up, one or other of the side slabs could be removed, but this would at once interfere with the passage-way, unless the side slabs should be constructed in two upright pieces, with a lapping, bevelled, or joggled joint in one of the groove angles; but this hypothesis is hardly tenable, there being a fixed, constructive formation to be dispersed, as at the lower end of the Grand Gallery, for specific purposes; the top end of the Grand Gallery to remain until the set time arrives; and then it would be no surprise to find a most extensive, inevitable displacement, intended to take place in the Ante-Chamber; and this end of Grand Gallery, the 36-inch step stone, is an obstruction, and the granite floor may also denote strength and durability, necessary to cover over some cavity; alike the wainscoting, to withstand fracture from sudden concussion, and to raise which the granite leaf would be indispensable. Thus, a two-fold character would be discernible, coupled with the precise commensurability so admirably worked out by Captain Tracy.

In short, all the adjustment and adaptability of measures and figures throughout was the great and infinite wise programme of the great architectural Designer, to show, with mathematical precision, how positively correct a miniature world could be delineated and mapped-out by a standard of linear measurement, to be only deciphered in far-off ages of time, when "knowledge shall be increased;" and, through these vast delineations, the mind would be led to trace construction of so practical a character, that other designs and purposes would soon be manifest to the searcher after knowledge in the deep recesses yet to be explored.

But this theorizing does not invalidate the claims we have made to opening up the mounds of Tara and its vaulted chambers. We may conclude, without doubt, there are very many sacred emblems of our ancient order, and the proofs and facts to establish what are now traditions of our ancient history and ceremonies, all of which must certainly be brought to light to fulfil and establish prophecy, for, we read, not one jot or tittle will be left unfulfilled. With these facts before us, my Brethren, who shall we say is to be the medium and great lever in these explorations?

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I can readily answer the question: Freemasons! who, having all along through this post-diluvian age of the world, been the instruments to keep unsullied the oracles of T. G. A. O. T. U.; and I contend we, as the instruments, ever adoring His holy Name, will be the powerful lever employed to discover and unravel the secrets and mysteries entrusted to us, and thus the world at large may see and know we have not called upon His most holy Name in vain. A death blow to most of the *isms* of the day, more particularly the *ism* that would destroy the God-guided constitution of our British Government, that we, as Freemasons (as I have dealt with before), being the leading instruments in forming ages ago, and not improved upon, only in detail, according to the changes or requirements of commercial and other interests. Thus we have much yet to do, in the future, to carry out and fulfil the destiny allotted to those "trustworthy" among the hereditary guardians in possession of that gifted knowledge, to chronicle and execute the vast and important programme that prophecy has mapped out to complete the ordinances of this dispensation, and the beginning of what may be termed the great and majestic programme that settles and defines the hereafter of the world, with all its concomitant parts. I expect, my Brethren, you will be somewhat sceptical on this question. But one thing is most certain, as affirmed in the volume of the sacred law—"Great is to be the day of Jezreel (Hosea i. 11), which means: great will be the day when the return is made to Palestine, by the whole company of Israel and Judah—that is, "one of a city and two of a family" (Jer. iii. 14), of the House of Israel, but the *whole* House of Judah, who, in their position, being scattered, have to come together to their Brethren, the Ten Tribes, and become one (Ezek. xxxvii. 16, 17). "Take thee one stick, and write upon it, For Judah, and for the Children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the House of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." Verse 21st—"And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen (*or Gentiles*), whither they be gone, and will gather them on every side, and bring them into their own land." You will say, these declarations can only be taken as indirect proof; but, throughout prophecy, revelation, or tradition, nothing is direct before it has become history, or when the eye of human reason can see its fulfilment or actual development. That many startling

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events and changes of a very typical character, are on the verge of development, no sane man would be bold enough to deny ; but the Great Architect of the Universe has yet to adopt the means to determine through whom, and to whom, these events will be entrusted. It may be suggested, as in the past, so in the future ; and, to follow out our line of argument, nothing would be more amenable to reason than as the oracles of God were protected and sealed up under Masonic influences, so the same physical power, operating by unseen laws or force, will bring to light, and develop for our guidance and instruction, the deportation of His people.

As in the days of old, when Jeremiah conveyed these same oracles, preparations of no insignificant order were made for the reception of his charge and treasures. So now, by the same laws, on a much more grand and extended scale, will instruments be raised, by diplomacy, legislation, or convention, under control of Divine wisdom and power, for the reception of His people on their return, and the fulfilment of every jot and tittle of prophecy. The "Khasdim," "Trustworthy," or Freemasons, as before time, taking their position in the foremost ranks of the general programme.

I would note another striking point in this movement of Jeremiah from Jerusalem to the Isles of the West, that ought not to be passed over lightly. It must be conceded that these moveables and treasures were of such a nature that time or circumstances could never restore or replace the genuine ones, among which was a much-revered, weighty piece of rough stone, called the Stone of Destiny, or Jacob's Pillow, and to which I have alluded before, telling you all our kings and queens were crowned upon it. This Stone, called also Lia Fail, meaning a precious stone, is the most ancient as well as time-honoured stone in existence the world over. There must be more than ordinary tradition attached to it, to be held in such high estimation, and hold so conspicuous a position in Westminster Abbey, where it has held its place for nearly six hundred years. There was, at that time, great renown and veneration attached to it, to be worthy of that position. It is not for its looks that such foster care is taken of it, nor its worth as a piece of stone. No, my Brethren, there is more belonging to it than human tongue can give utterance to. I shall do well to give you what Dr. Joseph Wild, of America, who I have taken the liberty to quote before, and whose works I would recommend each one to procure and studiously read; they are full of most striking information. He says, in his work *The Future of Israel and Judah*, page 86, speaking of this stone (he having

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seen and examined it), attached and being part of the Coronation Chair in Westminster Abbey, and, after describing and eulogising several stones, precious and monumental, such as the gem Koh-i-noor, the *Millearium*, or measuring stone, the Egyptian Obelisks, Cleopatra's Needle, and the Blarney Stone :—

"In searching for this stone of the text, you would be very much surprised how many people and nations have claimed to have it. Early Spanish history is full of references to such a stone. The same is true of Danish, Irish, and Scottish histories. English history begins to notice it about the tenth century, and as the centuries pass, the reference and interest increase. History, both profane and sacred, goes to show without doubt the existence of such a thing. The legends and miraculous doings of such a stone pledge its existence somewhere. The Hebrews had one to which they often refer. You do not require that I give you historical references and proof—for so I could, if necessary, any amount—but you wish to know where the stone now is. In answering you, I am a little puzzled to know whether to begin at the end as a beginning, or at the beginning and trace it down to the end. I will, however, start at the end for a beginning. In Westminster Abbey, London, England, there is a very peculiar stone. In this Abbey is kept the Coronation Chair; it is a large, solid, old-fashioned chair, that is all. In place of castors, it is supported by four carved lions, with the faces outward. About nine inches from the floor there is a bottom board; between the seat and this board there is kept a curious stone. In its present shape it is an oblong square, some twenty-two inches long, thirteen inches broad, and eleven inches deep. It is of a blueish, steel-like colour, mixed with some veins of red. At each end there is an iron ring, much worn and rusted. The stone looks old, and is cracked to pieces, and would long since have been in pieces if it had not been carefully preserved. In this one place it has rested for 583 years. During this period it has only been moved once. It was taken out that Oliver Cromwell, the Manassehite, might be installed as Lord Protector on it, he refusing to enter the abbey or sit in the regular Coronation Chair, knowing not, I suppose, how unconsciously he was fulfilling prophecy. No doubt he and his followers, especially those who so vehemently urged him to be crowned as a king, knew no more, and perhaps cared as little, about fulfiling prophecy as did the Roman soldiers who fell to casting lots for the vesture of their crucified Lord."

Here, then, at last we have come upon a singular stone : one as wonderful as it is singular. This, no doubt, is the one of the text. This is the stone of stones, the pillow and pillar of Jacob, the stone witness and monument of Judah and Israel. As profane as well as sacred history calls for a stone, we now respond and say, here it is. No stone, be it diamond, sapphire, or topaz, can compare in value to this. The Koh-i-noor sinks in prestige and worth beside this ragged old stone. Diamonds may

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be bought and sold—this stone cannot. No one has money enough to buy it, and none of the nations, thank heaven, are strong enough to take it. There is no one thing in England to compare in value to this. It is the most important, sacred, and venerated, as well as influential, inanimate object or thing in existence. King Edward, in 1296, took it from John Baliol, King of the Scots; and since then England has been its guardian. In that war they took from the Scots more than this stone, for they plundered them of money, records, and royal regalia. In the Treaty of Northampton, held in 1328, it was decided that England should return to the Scots what they had stolen; but did they do so? No—for while they gave up the records and royal regalia, they utterly refused to yield up the old ragged stone. At the same time, the Scots would have preferred to have lost all else and saved it. Events like these enable us to estimate the value and wealth of association clustering around this curious relic. Its present position, influence, and remarkable journeying, force us to say: "This is the Lord's doing," for, in very deed, "It is marvellous in our eyes."

We have seen that this stone came from Scotland to England, its pedigree and transfer at this point of history none dispute—the record is clear and acceptable. Of course, the further we go back in time, the less positive and clear will the date of its identity and journeying appear.

This is so in every other case, so we must not demand more evidence for this thing than we usually do in other matters of the kind. The account of its migrations and rest in Scotland may be gathered from different authors. In reading ancient histories that have reference to Ireland and Scotland, we should bear in mind, that Ireland is called Scotia Major, and Scotland Scotia Minor. The Rev. M. Glover, M.A., remarks in his writings: "Wherever in ancient writing the word and nation 'Scot' occurs, it relates to Ireland, and not to Scotland or the Scots. Ireland was formerly Scotia Major, when the Celtic settlement in Argyleshire was held to be Scotia the Less, Latinised ultimately into Scotia Minor. John Duns Scotus, the great Irish scholar and Divine, whose tomb is one of the notabilities of Cologne, is simply John Duns, the Irishman. The Scots' college and monastery in Ratisbon, on the Danube, is an Irish foundation, and, for that reason, is called to this day the "Scot's Foundation." Scotland was settled chiefly from Ireland at first. Ireland was called Yar-in; Eirin, also, and meant the Land of the West, or setting sun; hence, the Land of Darkness, so called at times by some historians. *Skotos*, from which came the word

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Scotia, means darkness. Thus it came to pass that the people of Scotia began to be called *Scot-ish*—that is, men of Scotia. The people of Major Scotia called themselves *Yar-ish*. This ending term of *ish* is the *Hebrew* word for *man*.

History tells us that Bishop Columba died with his head resting upon this stone, in the Abbey of Iona, in 637 A.D. Because of this event many writers of a later day are inclined to begin the history of the stone here, making out that, because the sainted bishop happened to die with his head resting upon it, it became superstitiously venerated and valued. This explanation, however, is very far from being satisfactory to critical students of history. The real fact is, there is more said and written about this wonderful stone before this event happened, than since. The probable and most reasonable interpretation of the bishop's dying conduct is, that knowing of its traditional history, and believing that it was a pillar and witness of God, since it once was the pillow on which Jacob rested his head and dreamed the well-known dream, he, the bishop, would naturally desire to pillow his dying head thereon. From Keating's *History of Ireland*, we learn that Fergus the Great, son of Earc, having subdued a part of Scotland, proclaimed himself the king, and he thereupon sent an embassy to his brother, Murtagh, son of Earc, requesting him to send him this stone, that he might sit upon it at the time of his inauguration. Whereupon the stone was sent to him, and he received the crown of Scotland upon it. This was about 530 A.D. From this time on, it remained in Scotland till it was removed by the victorious Prince Edward, in 1296 A.D., to England.

Tracing the migration of this wonderful stone has landed us in Ireland. The Irish historians are very lavish in their praise of the wonders and virtues of this ancient relic. They attribute to it a voice, wisdom, and locomotion. It was exceedingly talismanic in their opinion. To touch it, or see it, or hear it, was a blessing; if those so favoured chanced to be afflicted, they were at once restored and made well. In the *Ecstacy or Prophecy of Con of the Hundred Battles*, it is recorded that Con went to Tara, accompanied by three Druids and three poets, to make heavenly or other watches and incantations. While standing in the usual place in the morning, Con happened to tread upon a stone, and the stone immediately shrieked under his feet, so as to be heard all over Tara and throughout all Bregia—that is, East Meath. This is a specimen of the historical excesses of the ancient Irish writers. But history, stripped of all excesses, and cleared from legen-

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dary colouring, still proclaims the existence of such a stone. The famous Blarney stone is only a faint imitation of this.

You now ask from whence it came to Ireland? I may answer you this question by saying that nearly all the old writers state that it belonged to the Tuatha de Danans—that is, the Irish Danites. And more, they say that it was brought there by Ollam Folla, or a divine man, whom we have shown you is none other person than the prophet Jeremiah. Rev. Matthew Kelly, one of the Maynooth professors, acknowledges and says: "The Irish writers unanimously attribute the introduction of the *Lia Fail* to the *Tuatha de Danans*." The name of this stone in the Irish language is *Lia Fail*. This name is half Irish and half Hebrew. *Lia* is Celtic-Irish, and means a *precious stone*. *Fail* is Hebrew, and means *wonderful*. The general interpretation of *Lia Fail* is stone of destiny, or stone of fate. This idea is often expressed in the poems of the old Celtic bards. Sir Walter Scott gives us a translation of one of them, and renders *Lia Fail*, sacred stone :—

"Unless the fates are faithless grown,
And prophets' voice be vain;
Where'er is found this *sacred stone*,
The wanderers' race shall reign."

Dr. Wild goes on to say: "There is another Hebrew-Irish name for it, namely—*Eben Gedoulah*; and *Gedoulah*, in Hebrew, means the majesty of God; hence *Eben Gedoulah* means the stone of the majesty of God. This stone, no doubt, is the Hebrew *Eben Schethia*, or, as translated, *chief corner stone*. It is the dream-miracle-stone which Jacob set up for a pillar, or God's house (Gen. xxvii. 22). From that time it became sacred and precious. The Jews cared for it, and carefully guarded it. It, no doubt, fell into the hands of Jeremiah, and by him was brought to Tara, Ireland, with the Ark of the Covenant. On it Tea Tephi was crowned, and on it kings and queens have been crowned for 2400 years. It passed from Ireland to Scotland, and on it was crowned Fergus I., at Iona, 530 A.D., and then through Kenneth II., who was crowned King of Scots and Picts in 787, at Scone, in Pictia; and so down to King James I. to the present Queen of England. What this stone did and was to Joshua and the people, so it is to Israel to-day. Joshua pledged a covenant with the people and this stone. *Eben Chesaunt* was a witness (Josh. xxiv. 26). Do you any longer wonder in your minds why this stone is so precious? I

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could give you a hundred-fold more evidence than I have, but enough has been submitted to give you an insight into the meaning of my text, and a meaning to history as well. The late Dean Stanley, in his book entitled *Memorials of Westminster*, says: "This precious relic is the one primeval monument which binds together the whole empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations. It is embedded in the heart of the English monarchy, an element of poetic, patriarchal, heathen times, like Araunah's rocky threshing floor in the midst of the Temple of Solomon; carries back our thoughts to races and customs now almost extinct—a link which unites the throne of England with the traditions of Tara and Iona." And, he might have added, with Canaan, Jerusalem, and Bethel. Many will wonder why more is not said in the Bible about this stone; yet many confess that they know but a little part of what is written of it therein. Many notable things well known to the Hebrews are but sparingly mentioned. Take, as an instance, the brazen serpent made by Moses. Of it, after being used for the smitten ones in the wilderness, we hear nothing for 700 years, and only then because King Hezekiah destroys it. The name, intrinsic value, and strange migrations of this most wonderful stone do most emphatically prove the words of our text. The seed of Abraham, the tribes of Jacob, and the throne of David are firmly linked together. The stone in Westminster Abbey may not be the very identical one on which Jacob rested his head, but whether it be or not, the very idea of the English having and using such a stone, points them out to be the Children of Jacob, the Lost Tribes of Israel. 'It is the Lord's doing. It is marvellous in our eyes.' Therefore, if curiosity guides you towards Westminster Abbey, you may see this ancient relic in Henry VII's Chapel. It is inscribed as 'Jacob's Pillow,' on which he rested his head outside the walled City of Luz."

Having thus far described most of the conspicuous ancient relics, some positively, others probably, now in existence, and transplanted in connection with our ancient Brethren (Ezek. xvii.), speaking of Jeremiah taking the tender twigs, Zedekiah's daughters, and transplanted by great waters in a land of traffic, and set therein a city of merchants. . . . . In the mountain of the height of Israel will I plant it. Let us next enquire into the probable course of events we may be destined to inaugurate, or be the medium employed whereby great and important

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manifestations may be discernible, and works achieved of a most gorgeous and colossal magnitude in these latter days, or the last of this Dispensation, whereby a new epoch is formed in history, verifying and fulfilling the historical and prophetical programme of Scripture, the most prominent part of which is the Return of the Children of Israel to their inheritance. Read Ezek. xlvii. and xlviii., giving the details of occupation, and practically carrying everything into effect. The land thus described will be about 600 miles from the Red Sea to the Euphrates, that is, coastwise, along the east of the Mediterranean to the mountain range on the north; and about 1350 miles between the Red Sea and Persian Gulf, nearly due east and west, and 1600 miles from the Mediterranean to the Arabian Sea, taking in a goodly portion of the Desert of Arabia southward, which, according to Scripture, is to become fertile land; hence, according to the prophet Ezekiel, the occupation will be of considerably greater magnitude than when first the Children crossed the Jordan and took possession; also at the time of the separation and again at the captivity, 725 B.C.

The third and last temple will be built further north to what it stood before in King Solomon's time. The dimensions are given in the chapters of Ezekiel just referred to. With its massive walls ten feet thick, its doorways, porches, consecrated and unconsecrated sanctuaries, upper chambers, stairways, carvings in wood and stone, all on a vast scale, and covering near a mile square of ground, nearly as large as the whole of Jerusalem before-time. The new Jerusalem, round and about the temple, will be ten miles square, and the portion set apart for the princes, the Levites, the scribes, the wise men, and judges, will occupy 50 miles square, the temple being in the midst. All is minutely chronicled and set forth by the Great Architect of the Universe, through His holy prophets, showing immense works to be executed, as never was known for magnitude and stability, all preceding works sinking utterly into insignificance in comparison; and so "knowledge is to be increased." In the latter days, or the period spoken of by Daniel, nature will be Divinely prompted with an impulse of generosity not now known, for then men will be wise enough, strong enough, and good enough to use the same and not abuse. The prophetic teachings glow with promises of regaling plenty, peace, and good will in those days. "I will multiply upon you man and beast, and they shall increase and bring fruit; and I will settle you after your old estates, and will do better

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unto you than at your beginnings; and ye shall know that I am the Lord" Ezek. xxxvi. 11).

Thus, you see, Brethren, the next move to be made will doubtless be the great and final one, led by the princes, the rulers, the wise, the exalted, and those in authority, as of old, to build, to plant, and adorn the cities and land of our inheritance, given to our forefathers, the Chosen People—reflecting back, as with a mirror, the wonderful fulfilment of the designs and purposes of the Great Architect of the Universe, given ages ago, by the mouth of His holy prophets.

There are many circumstances now taking place which, to the watchful eye, portend some great event or movement in the direction of Palestine, pointing to our ultimate possession, very much to the discomfort and jealousy of other powers, foremost of whom is Russia, or, as called by the sacred historians, "Rosh," or Gog and Magog, who will be Israel's bitterest enemy, coming down on them with cruel hatred with an army of great magnitude when in their settled abode. But that prophecy may be fulfilled. The hand of the Almighty, which has ever guarded Israel, will, with an outstretched arm, defend His people, and bring about so crushing a defeat, as shall despoil them, leaving them in reality as a thing of naught. Such being the outline of the movement, the great destruction will be, according to prophecy beyond any parallel in history.

There is little doubt in my mind, if all was explained, and properly investigated in our great text book, the *Pyramid*, that there would be opened up a wide field for further deductions to be drawn, with the figures already taken, which would bring to light other sets of figures to produce other periods of time, record, and results: to attain these results the practical construction of the various moveable parts I have tried to explain, must be necessary, and at once recognizable to any adept at construction.

We will, however, go a little further into detail. There is little doubt, my Brethren, the Pyramid, when fully explored, will exhibit such design and purpose of the skilled architect, as will confound the wisdom of the day. Hence the prophecy: "Knowledge shall be increased." Those events and epochs of the past are most accurately chronicled; and if the past is so accurate, so must the present and the future be, when perfectly developed.

The Grand Gallery will certainly take another form on the floor line when the top step is removed. The practical man will clearly see when the

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lower or north end of the Grand Gallery was in its original shape, as left by the Great Master Builder; a different length of measurement would be arrived at on the floor line, when the true position of the several points are determined. I would here remark that there is what I should term the sight size of the floor line of the Grand Gallery, which our engineers seem to me to have overlooked—that is to say: suppose the ceiling was removed where the sight strikes the floor, looking down the north end wall, and also where the sight looks down the impending south end wall, and where that strikes the floor would be the two points to measure from; or, take a straight edge, twenty-eight feet long, and place the edge against the wall at the north end, and mark the floor where the edge touches; then take the straight edge to the south end, and place that against the impending wall, and mark where the edge comes down to the floor, and then measure between these two marks, the result would be a gain of some few inches on the floor line. To be exact is somewhat difficult, without being on the spot to measure exactly what the result would prove; but, from a good size scale drawing, it would add about five inches to the length, making 1886·6; or, I would not be surprised if it extended another inch, making 1887·6. As the floor line of the Grand Gallery, this length will be better determined when the top step stone is removed, which will be part of the programme to disclose the other passages and chambers, all of which is so clearly depicted in the design and formation, as I have endeavoured to show you exists in the Ante-Chamber, and again in the Queen's Chamber.

The channel holes of Waynman Dixon, discovered in north and south walls, are without doubt a wise forethought in construction, being practically a grand provision for future operations—in fact, there is nothing, so far as my researches have gone, but proves its own purport. Wherever a removal is necessary, the adaptability, or means, are at hand for that purpose, no apparent use in any other direction being tenable.

Nothing could be more constructive than for the builder, over four thousand years ago, to devise means, showing by what means, and how to apply those means, by inserting in these holes, opposite each other, across the Queen's Chamber, a balk of timber, or an iron bar, forming at once a resistive power to operate against the stone bottom of niche. That, I contend, stops the mouth to a passage way leading to unknown parts of the Great Pyramid.

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Mr. Charles Casey, in his book *Philitis*, speaks very sanguinely, and argues for five Chambers in the Pyramid, including the Ante-Chamber, which, in reality, is only a passage way. He bases his supposition on analogy with existing Chambers, but in no way does Mr. Casey give any clue whereby we may attain to or perfect his ideas. I would make bold to state there are five Chambers above the foundation, independent of the Ante-Chamber, and I have given some substantiating evidence of their position; the way to proceed to open them up, and determine their capacity is yet in abeyance. Referring to our Masonic ritual, and, as principal sojourner, I would, if on the spot, call my companions' attention to what appears the first operation to a certain result,—viz., opening up a vaulted Chamber. Being properly equipped with all necessary appliances, we might commence operations with two sets of workmen or companions, the one set in Queen's Chamber, to draw the stone from the lower portion of niche, the other in the Ante-Chamber, and raise the slab of granite forming portion of floor; and I would not say but the two sets of companions would finally meet in some part of the interior at present unknown.

Viewing both these operations, the Grand Master Builder not only foresaw the requirements necessary to commence, but so completed construction, and comprehensively adapted formation to the requirements. Thus, the formation of the floor, and the granite leaf, to raise it by, in the one case; and the holes in the two walls for a cross purchase, to pull out the plug stone, in the other. Progressive steps, so far taken, will no doubt disclose the secret parts hidden from mortal view for ages. Next may be removed the portcullis, when the side slabs would be released, all which seems specifically constructed for some great end and purpose; and certainly nothing would be more rational than to suppose that purpose is to disclose the other chambers, or, perhaps, a honeycomb of Chambers. A vast banquet for the mathematician and the archæologist. One great and certain fact now exists—further development is yet to be made, and so far as literature or lectures are concerned, no light has yet been thrown on the subject, or the possible discovery of any opening been found to further the supposition, so often mooted, upon a strong circumstantial basis. That they do exist, and in those parts I have illustrated, I think nobody will attempt to deny; and I just feel I should like now to make one of a practical party to explore the hidden parts and bring to light the secret mysteries that prominently loom within that vast pile of stone

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masonry, incomprehensibly planned, exquisitely finished, 4053 years gone by! and still existing!

To all appearance, the latter days would seem to be upon us, and the time approaching when this knowledge is to be increased. In this direction, certainly, the opening up of these chambers, so many ages hidden from view, would be one of the most giant strides to knowledge that has taken place in any age. This is no mere chimerical idea. With what we now see of such vast constructive, practical, and scientific proportions, having these facts at command, we have the means of judging by comparison of what we may expect to see and know, and what will be revealed in that which is yet to be explored in those parts where the information is practically given by its construction.

In possession of this knowledge, and also knowing positively that at the north end of the Grand Gallery a considerable portion has been removed, at the same time construction being so prominent, and purposes fully developed,—when removed (although not prepared to say when, yet it is evident many ages ago), doubtless its construction then gave its own wonderful information for the guidance and instruction of those thus employed at that time. So now, if we are led to contemplate the wonderful works of the Almighty, and what in our midst is passing in view before us, we may say another epoch is forming, doubtless at the very doors—the literature of the day being very expressive in this direction. We, as Freemasons, are instructed to extend our researches into the more hidden mysteries of nature and science. We therefore must look to the purposes of the Great Architect of the universe in causing the south or other end of the Grand Gallery to be so constructed that like what was beforetime will be repeated at the other end of the Grand Gallery, but with far greater development of wisdom and power.

My Brethren, in starting this new idea in the constructive parts of this great pile of Masonic art, I would cautiously advance step by step, in the fear my efforts and researches have been over-estimated, or the ideas may have been anticipated by some other expert, or one more competent as a seeker after knowledge in this vast field of ancient forethought and design.

"Wisdom to contrive, strength to support, and beauty to adorn" in those early days—4054 years of past history having been completed. To a contemplative mind, the conclusion drawn would be that great mathe-

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matical wisdom and precision did exist, and prevailed throughout. By what I have thus far only shown you in construction and design in these concealed recesses, there may be deposited the oracles of our great and mysterious Jehovah. Proud indeed, therefore, should we feel if by any means we can attach ourselves to this gigantic, I may say inspired, fore-knowledge of the past, present, and future. It is not by this any means, my Brethren, but by direct means, I have endeavoured to show the great claim we have, and the chain has been forged, link by link, to connect the Shemetic origin of the building of the Pyramid. The dispersion to the land of Media at its finish, the seat of Learning emanating from the Chaldean, "Khesdim," "Keshed," "Trustworthy," or "Freemasons" of Media; the tribal following on; the deportation from stage to stage on this planet; the tenacious care; the traditions, historical and scientific, that have been preserved among us as Freemasons; and in no other direction can this skill and ability be traced. Such being the case, my Brethren, I will fall back on my text at starting, hoping I have shown, by and through these annotations, "There is much more in Freemasonry than a mere name;" and I sincerely hope the conclusion you have all arrived at is, that Freemasonry has no rival, and is an institution that far, very far, surpasses all others in magnitude and purposes; having been acknowledged and developed in every age, and throughout every stage in the programme and history of this world we inhabit.

Mathematics, astronomy, geography, and all scientific researches reign supreme through the past history of a people in advance, and pre-eminent in all the Levitical and ceremonial laws, and fully adhering to all the principles laid down in the Volume of the Sacred Law; thus we may say, without presumption, we have at all times, and in whatever crisis, endeavoured to perform "our allotted task;" and whatever may be in store for us yet to do, still further to carry out the programme of the future; may we, as in the past, so perform these responsibilities that the outer world beholds and looks on with wonder and awe-stricken surprise. Placed in this prominent position, "May we raise a superstructure, perfect in its parts, and honourable to the builder. So mote it be."

I wish I could hasten the time and get my Brethren, that is, the bulk of them, more interested in the subject, and so ventilate it that the whole matter would be brought forward and become debatable at the Board of General Purposes; and, through their instrumentality, be ushered into

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Grand Lodge; then would I feel our endeavours had taken root, and our labour had not been in vain.

I have considerable hope in this direction, and, I trust, some influence as a Mason. The subject has never been mooted, to my knowledge. Who can say, therefore, how it will be received? I hope to be the humble instrument to propagate and awaken the feelings of every Brother in the craft, and I would fain hope to see the day when we congratulate ourselves on the honourable sentiments by which we are all actuated, and cheerfully embrace all opportunities to develop our hereditary procession and propagation of the oracles of God, together with the secret arts and hidden mysteries entrusted to our keeping, and furthermore proven by our Masonic lectures, wherein is contained such positive Israelite identification with the Chosen People of the Lord our God.

Finally, my Brethren, after extending these lectures far beyond the limit I at first set out with, and brought more to bear on the subject than I anticipated, with practical, piece-by-piece examination of the construction of our text, the Great Pyramid; I will close this part of our annotations by asking you to join in the recitation of the closing part of the fourth section of the first part of our beautiful lecture on *Faith, Hope, and Charity*:—

"Faith is the foundation of justice, the bond of amity, and the chief support of civil society. We live and walk by Faith; by it we have a Hope and acknowledgment in the existence of a Supreme Being, and are justified, accepted, and finally received. A true and sincere Faith is evidence of things not seen, but the substance of those hoped for. This, well maintained, and answered by walking according to our Masonic profession, will bring us to those blessed mansions where we shall be eternally happy with God, the Great Architect of the Universe.

"Hope is an anchor of the soul, both sure and steadfast, and entereth into that within the veil. Then let a firm reliance on the Almighty's faithfulness animate our endeavours, and teach us to fix our desires within the limits of His most blessed promises; so shall success attend us. If we believe a thing to be impossible, our own despondency is capable of rendering it so; but he who perseveres in a just cause will ultimately overcome all difficulties.

"Charity, ever lovely in itself, is one of the brightest gems that can adorn our Masonic profession. It is the best test and surest proof of the sincerity of our religion. Benevolence, attended by heaven-born charity is an honour to a nation whence it springs, is nourished, and cherished. Happy is the man who has sown in his breast the seeds of benevolence; he envieth not his neighbour, he believes not a tale when told by a slanderer. Malice or revenge having no place in his breast, he forgives the

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injuries of men. And as we are Brethren, let us be ever ready to listen to him that craveth our assistance; and from him who is in want, let us not withhold a liberal hand. So shall a heartfelt satisfaction reward our labours, and the produce of Love and Charity will most assuredly follow."

"Let every Brother Mason, therefore, attain the summit of his profession, where the just will most assuredly meet their reward. So mote it be."

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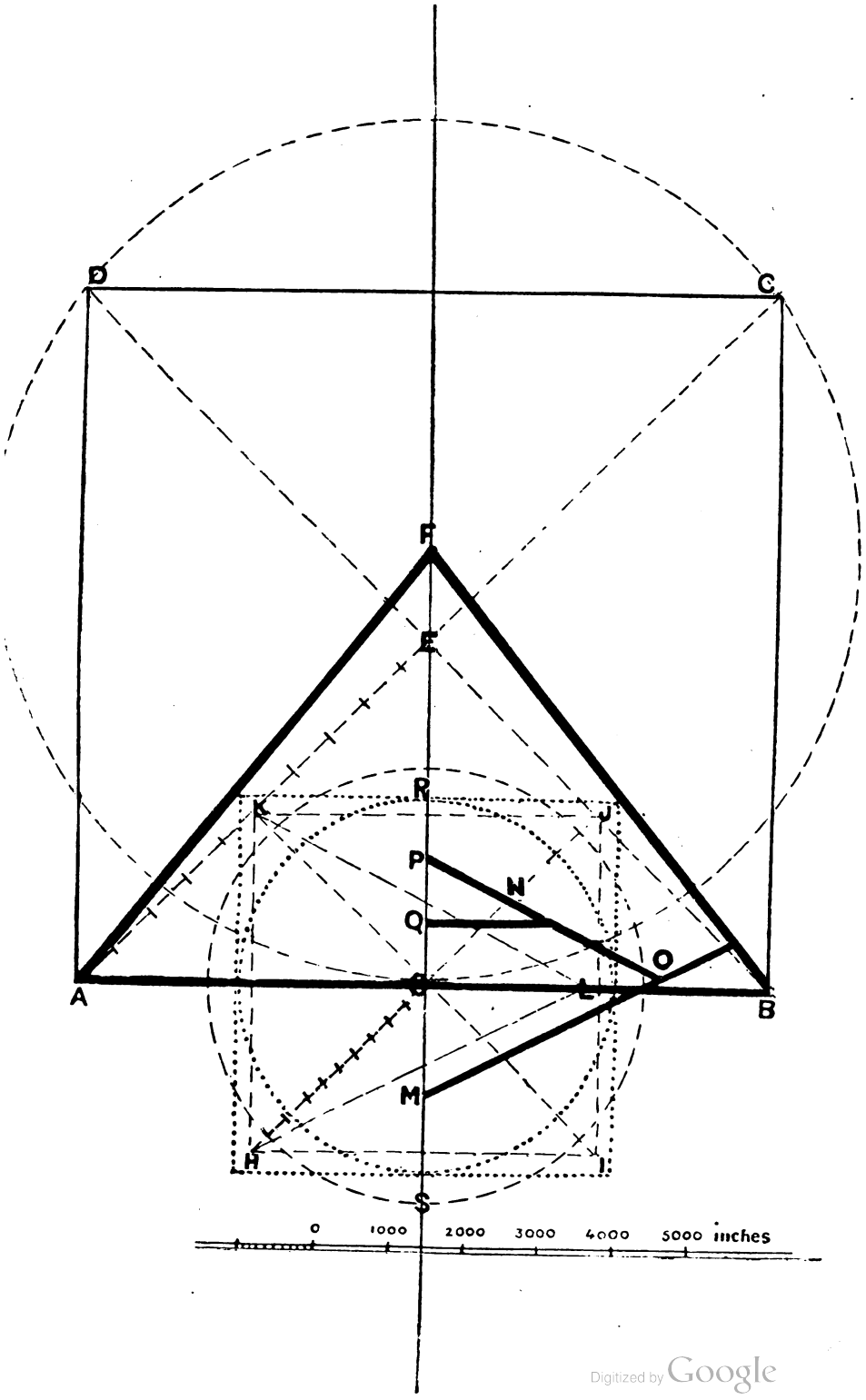

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APPENDIX.

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The square and compasses are the grand emblems in Free-masonry and the fundamental implements of geometry. The compasses being the chief instrument made use of in the formation of all architectural plans and designs, it is peculiarly appropriate as an emblem of dignity and the governing of proportions. Whilst the square is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form, and by square conduct it teaches us to regulate our lives and actions by the masonic line and rule, and to correct and harmonize our conduct in life, so as to render us acceptable to that Divine Being whence all goodness emanates, and to whom we must give an undisguised account of our lives and actions; and although distinction among men is highly necessary to preserve due subordination, and to reward merit and ability, yet there is no eminence of station ought to cause us to forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard; neither need we be an enthusiast, persecutor, slanderer, or reviler of religion, nor bending towards avarice, injustice, malice, or the envy and contempt of our fellow creatures. Thus steering the bark of this life over the rough seas of passion, without quitting the helm of rectitude.

Vide *Lectures.*

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APPENDIX.

WORSHIPFUL MASTER, OFFICERS, AND BRETHREN,—

Before closing these Essays, I wish to add substantial proof, and endeavour to show what a grand delineation of magnitude and extension there is displayed, geometrically, in this Pyramid of Gizeh, in the land of Egypt. Our Masonic ceremony, speaking of geometry, says: "By it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions. By it we can, rationally, account for the return of seasons, and the beautiful and mixed variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all formed by the same Divine artist, which roll through this vast expanse, and are all conducted by the same unerring law of Nature. Then, while such objects engage our attention, how ought we to improve, and with what grand ideas ought such knowledge to fill our minds. A survey of nature, and an observation of her beautiful proportions, first induced man to study symmetry and order. This gave rise to societies, and birth of every useful art. The architect began to design, and the plans which he laid down having been improved by time and experience, have produced those stupendous works of art which have been the admiration of every age."

We may, therefore, consider geometry is the most important part in the original design, collectively with the cosmic relation of the universe, in framing this most noble pile of stone masonry we have been, theoretically, exploring on paper, without the fatiguing journeys to or from, and coping with sand drifts and other annoyances from the Arabs and their plunderings.

I intend by this diagram to show, by plain geometry, how this Pyramid was set out or planned by the Grand Geometrician of the Universe, by unerring lines; but those lines in true conformity with the vast ethereal expanse of worlds, and governed by the same geometric laws; lineal measure being also determined by these laws—the cubit of 25·025

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and unit of 1 inch being the fixed standards. Colossal as our structure is, it is an atom only in space, yet situated and so built as to form a miniature world, proved by its mathematical correctness.

We will follow through the application of principles adopted in first laying down the plan of the building. We have advantages our ancient forefathers did not possess, except in very limited proportions. All knowledge was transmitted orally, or by illustration; not so now, for we have the advantages of printed matter, and other resources, to guide our pursuits in geodesic knowledge. The first operation was to lay level a hard rocky surface of fourteen or fifteen acres, and set out the four sides correctly with the cardinal points (any size would have answered according to the principle laid down), but there was design of great skill and ability to fix the base side lengths A, B, C, D, each side delineating the 365¼ days of the solar year; this correctly accomplished, a line was drawn from corner to corner diagonally each way, crossing each other at E, the sum of which in the fixed unit of inches denotes the slow precession of the equinoxes, 25,827 years. Then from the centre, E, divide one of the semi-diagonals, say from E to A, into ten equal parts, and take nine of these parts for the height of the Pyramid, F. (This $\frac{9}{10}$ of the half diagonal, or $\frac{9}{20}$ of the whole diagonal, of square base being the key, and the only key required to unravel all the slopes, inside and out, in a constructive point of view; in short, it solves the whole construction in its simple geometric details).

In the next place, describe a circle, with F as a centre, the circumference of which will be equal to the four sides of the square base, A, B, C, D, with unerring exactness,—the outline of the Pyramid being thus duly formed at its proper angle, 51°,51′,14·8″. We shall see, as we proceed, how each part is based on the true principles of plain and practical geometry. Following on, we will next proceed with the inside passages, continuing the same adaptability of lines and superficies; in this instance, beginning with a circle in place of a square, dividing the height of the Pyramid into two equal parts, F, G—describe a circle with this half height, having the point G on the base line for its centre. Divide into four the radius of this circle, to form the square whose four sides equal the circumference, and whose diagonal lines thus divided are parallel with the former diagonals of square base, and, crossing at G, divide one of these lines from the point G to H into nine equal parts, add one of these parts to each diagonal line outside of circle at H, I, J, K, and from each of these points draw straight

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lines forming the desired square. The two upper angles of this square at J, K, intersect with, and bisect, the semi-diagonals of the base between A, E, and B, E, of the first formed square. This would again prove the correctness on which the geometrical problem rests, and also proves the mathematical precision of the Great Designer when constructing the work. But, to proceed; from the lower corner of this square at H, draw the hypothenuse from H to L, and also from the upper corner from K to L (dotted lines), thus forming the true angle of inclination or slope, 26°18′ of the ascending and descending passages. To determine the position of these passages according to this angle of inclination, for the descending passage, bisect the lower half of circle from G to S at M, and draw the line parallel with H, L., extending to the outer casing of Pyramid, from the central axis; to form, or determine the position of floor-line of first ascending passage and grand gallery, bisect the diagonal line from G to J at N, and, parallel with K, L, draw the line P, O, from central axis at P, and intersecting on descending passage line at O, thus completing the true angle of inclination and position. Also, for lengths, for the passage way to Queen's Chamber; divide equally in two parts the height, between P and G, on vertical line at Q, from which point draw a line parallel with base of Pyramid, intersecting with the ascending passage floor-line, truly correct in position on that line, to form the requisite lengths of grand gallery, and the passage way to it, with marvellous exactness, when compared with our great measurer, Piazzi Smyth, in his work, *Our Inheritance in the Great Pyramid.* This last completes the passages as far as we know.

Having these passages and angles correctly and geometrically set in position, I may add they define and lead up to a positive problem, only defined, as far as my limited observation has extended, in this our gigantic pile of masonry, and that at an age when, as some of our scientists would assert, few but barbarians existed.

But to return to the point where we left off. On the central vertical line we divided the distance between P and G at Q; now, if we turn over the compasses to a third point, at R, we have Q, P, R; on this point R is the top line of the square of Piazzi Smyth's diagram, which square, in area, equals the area of the circle, having G for its centre, or the half-height of the Pyramid; and if we describe a circle from the same centre, inside this last square (both the circle and square, in my diagram, are in small dotted lines), this circle will equal, in area, the square I obtain

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for the inclination or slope of the passages, and I think I may be bold enough to assert that, if these lines are truthfully drawn, they will bear me out in my working of this problem; and I have yet to learn where the geometrical lines are to be found outside of the Pyramid and its mathematical proportions. Here we have the area of a circle equal to a given square, and the area of a square equal to a given circle, both worked out by square and compass, like other geometrical problems. My strong opinion is, that on this line R, where a direct double significance is attached, with a point in geometry, there will be found the locality of a double set of chambers, and the starting-point will be the Ante-Chamber on both sides. It is only repeating what is on the storey below, if we may make use of so familiar a term, to express so great a scheme of construction.

As many of my readers can and will try the application of these lines, and those having space, would adapt that space to draw it out on a large scale; and, furthermore, to prove the correctness of the result of their endeavours, I will, for the uninitiated, give directions so to form a scale of inches, to any size square, so that the truth of the whole may be tested. As the base side length, taken from Piazzi Smyth, is 9131·05 P. I., divide one side of your square, or the base of the Pyramid, into nine equal parts, leaving a residual of 100 $\frac{31}{100}$, or what would make a little less than an $\frac{1}{8}$ of one of those 9ths, then each of these 9ths would represent 1000 inches, so that you would have nine of these 1000ths, together with the residual would be 9131 inches; thus you may, on a straight line, dot off some five or six of these parts, and divide one into ten parts for 100ths; thus you have a scale, for all practical purposes as close as any scale can be for so vast a building; and if the diagram be correctly squared, and the angles correctly formed, according to the diagram in connection with this paper, the results will be in close proximity to the illustrations of Piazzi Smyth.

Thus the whole of the passages are determined by plain and simple geometry. Independent of its mathematical results and great astronomical delineations, it is one gigantic pile of wonderful construction, not of necessity requiring any given measure, or set of figures, after the first setting out of its basal plain. Geometrically, any size would produce the same angles and slopes; but it requires the starting figures of cosmic commensurability to produce the great equations and mathematical results set forth by Professor Piazzi Smyth's work, *Our Inheritance in the Great Pyramid.* And there is little doubt, as far as my comprehension of the practical theory of

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construction is concerned, that if a space could be found sufficiently large to set out the base of the Pyramid, to prove these lines, to a scale of a sixteenth its full size, or about 48 feet for the base length, requiring a room or floor of about 50 or 60 feet broad by 100 feet long—under such conditions it is very probable these lengths could be tested with some degree of certainty, and so establish this problem in geometry as fulfiling the facts and figures so far known.

I believe there is much more yet to be developed in this grand and noble pile of scientific skill and ability. The discerning eye and the practical man can now see by its construction what was intended by the Great Architect to be removed without disfigurement, so that in after ages the same may be said and applied to the top end of the Grand Gallery as is now said of the bottom end; that is to say, at some time or other certain stones were removed which disclosed the Queen's Chamber and Passage-way, and the almost perpendicular shaft once covered by the ramp stone; but doubtless the whole, both before its removal and since, had its significance, uses, and meaning. I will here add what has occurred to my mind since my last lecture. Historians inform us 300,000, some say 100,000 men were employed 20 years on building the Great Pyramid. We can therefore picture them swarming like bees inside and out, the nature and extent of the work admitting and requiring both should advance simultaneously where practicable: thus, the drilling, boring, cleaning off, and polishing—all work below the surface level—could proceed with equal energy with all going on above. When, therefore, these operations were going on below, including the Subterranean Chamber, the men would work very compact together, and ventilation would become a great necessity; hence, the "Well," or air shaft, situated as near central as possible. Its form and position would indicate no small amount of engineering skill, and its use would be apparent, and its continuation would exist even beyond the closing in of the stone covering to the ceiling or summit of Grand Gallery, at the top west side of which is left the same rough hewn hole, continuing some unknown distance among the cross stones, over ceiling of King's Chamber, all of which continuous ventilation was practically and positively required during construction, to enable so vast a number of workmen to perform their allotted tasks throughout all the various passages and chambers, together with the immense quantity of material and plant.

We will next review the Grand Gallery with the ramp stones, and

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endeavour, in a practical and operative sense, to arrive at, or define, the constructive object of the socket holes and other parts now veiled in allegory, apart from the exquisite finish and mathematical proportions and time measurements which are thus built into fact. I say again, apart from this calculation, great skill and ability would be required to construct these overhanging side courses of stone, each stone being set in an oblique position, causing a strain on each overlapping course of stone as it progresses upward out of a perpendicular. To enable the operative to construct with security, it would be necessary to frame strong trusses supported on stanchions, and these let into the socket holes in the ramps, or sets off, and secured to blocks in side holes (now filled in), to keep all rigid and secure from any unequal thrust on the incline. All these supports were no doubt so constructed to afford a clear passage way under for the different operatives to pass and repass to the various localities in and about the works, and at the same time not to obstruct ventilation. We are not aware how much constructive caution was necessary in this Gallery, while we are ignorant of the formation or position of the other passages and chambers, the which we should examine and endeavour to trace by their construction, the information they contain, and what was the intention of the original builders, and what they wished to make comprehensible when the set time should arrive when all would be made plain, and the words of the Prophet Jeremiah made manifest: "The great, the mighty God, the Lord of Hosts is His name: great in council and mighty in work . . . . which has set signs and wonders in the Land of Egypt, even unto this day" (Jer. xxxii. 18—20).

It would be a practical question, where did the water supply come from to carry on such ponderous workings. Much water would be required for preparing and setting the stone; it therefore follows, in a practical sense, that the sinking down in the centre of the Subterranean Chamber was actually a well of water in those days; on the other hand, it could easily be kept full of water by a syphon pipe along the continuous sloping passage down to it—it being central, would most accommodate all parts of the building with the least loss of time. But I think there is ample reason to conclude there was a good supply of water at that depth in that distant age, percolating through the lower strata of rock, running from the fertile plains, and rounding the edge of the rock on which the Pyramid stood, making its course toward the river Nile; and at the rising of the Nile a check

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to its course would be the consequence, and flooding the lower Chamber would be the next result; hence a stoppage of the work in that direction while in progress, while it enhanced the supply, would doubtless be a periodical welcome, giving an opportune time for thorough washing off.

Now, Brethren, to bring this vast matter of our ancient pedigree to a close, I would impress on you the dignity of our order, and proud, indeed ought we to be as Freemasons to have the distinctive honour to be quoted as a fraternity emanating from so vast a seat of learning. Not, as I said in the outset of these annotations, would I detract one jot or tittle from the regal splendour of King Solomon's Temple, but rather add to its lustre by showing what wisdom and learning had preceded that historic time, and with the great wisdom with which King Solomon was endowed, and the resources at his command, those scattered elements of learning could be so collected, appropriated, and concentrated on the Temple that nothing in this world could surpass.

It is a grand pinnacle, my Brethren, to exalt ourselves upon, and if those among us of a lethargic temperament can be induced to raise themselves to think more highly of the dignified status we have always held, and been the custodians of,—I again say, if I can actuate those of my Brethren who think harshly of our ceremonies to investigate their precepts and teaching, and see the vast field we cultivate for wisdom and learning,—then will my hopes be realised, and the object of these annotations or essays be gained, for verily the Grand Geometrician of the Universe has not brought us along in history, and preserved our traditions for so many ages, that we should be despised and set down as babblers and heretics. I maintain that Freemasonry has achieved some of the most gigantic, and raised some of the most stupendous, edifices on the face of this earth, and by the guidance of our Divine Creator there is much yet to be accomplished to fulfil our "allotted task." Freemasonry is inseparably bound up with the volume of the Sacred Law; on it our foundation rests: yet of itself Freemasonry is not a religion; it disseminates light like the sun, but while that great luminary lights but one-half the globe at one and the same time, Masonry, with its effulgence, lights the entire universe, and sends its rays of healing, consolation, and good cheer, dispelling ignorance, superstition, and error. To practice all the Masonic virtues would be attaining to a very high state of perfection, but it is not the regeneration of the heart by the Holy Spirit, nor does any of our ritual preach such doctrine. "With

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the exception of Christianity, I know of no other institution in which benevolence so pure, and philanthropy so disinterested, are taught in obedience to the command of God; nor where, but in the volume of the Sacred Law, the social and moral duties are enforced by such awful sanctions as in the Lodges of the Brotherhood!" Who can thoroughly understand the moral mysteries, as well as those of art and science, which our legends unfold, and who has so laudable and high ambition to participate in the exalted sphere, with congenial associates, in that subtle communion and fraternization which genuine 'Sublime Freemasonry' is peculiarly calculated to afford.

Furthermore, my Brethren, let us with one accord so discharge our duties as befitting those high and exalted teachings which characterize Freemasonry, "that peace and happiness, truth and justice, may be established among us for all generations." Thus truly may it be said Freemasons have in every age kindled light and life by their o'ermastering spirit. Unity is the mighty chain by which we, as brethren, are bound together and enabled to achieve great things. It is the support and bond of friendship, the cement of brotherly love, the wondrous lever by which immortal truth is raised out of the chasms of darkness, where error and superstition hold sovereign sway. Without unity we cannot become a happy and prosperous community. Let us therefore strive to preserve this vital principle, by being kind and forbearing to all, by forgiving injury and overlooking injustice, by a readiness at all times to stretch forth a helping hand to the unfortunate, to sorrow with those overcome with grief, and to rejoice with those whose hearts are full of gladness.

Finally, Brethren, let us ever be found in the straight path of integrity, honour, and virtue, wielding our mystic and emblematical ceremonies and traditions valiantly in spiritual warfare with sin, so that when the pilgrimage of life is over, and the boundless shores of eternity dawn upon the soul, imperishable faith may illumine the darkness of death and guide us to that celestial conclave of saints and angels, where those of our ancient brethren and Divinely-taught forefathers rest for everlasting in the presence of the Most High. So mote it be.

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CONTENTS.

PAGE

Introduction 3, 5
The Great Pyramid of Gizeh, called the Mysterious Building, taken from an Article published Fifty-two Years Ago in the *Saturday Magazine* 9, 15

LECTURE I.

Inculcation of Masonry... 16
Its Ancient Origin 19, 32, 33
Ritual and Lectures 19, 57
King Solomon's Temple 19, 26, 28, 29, 32
The Pyramid Referred to in the Volume of the Sacred Law 20, 31, 45
Secret Concordance and Stone Bible 20, 31, 56
Piazzi Smyth as an Authority 20, 28
Magnitude and Orientation 20, 31
Base Side Length and Solar Year 21, 37, 44, 52
The Sacred Cubit and British Measure 21, 38, 41, 51, 56
The British Inch the Standard Unit of Measurement 22, 40, 51
The Foot Measure as Described by Piazzi Smyth 22
Precession of the Equinoxes 22, 28
The Proportion the Diameter bears to the Circumference of a Circle, as Set Forth by the Great Pyramid 23, 24, 25, 41, 52
The Height of the Great Pyramid 24
No Traces of Marks, or Characters, a School, College, or Lodge, formed to Instruct and Perpetuate Established Signs and Symbols 25, 26
Cube Measure of King Solomon's Temple, Ark of the Covenant, Tabernacle, the Pyramid, and Noah's Ark 26
A Shemitic Building.—Historical Facts Biblically Propounded. By Dr. Joseph Wild, U.S.... ... ... 26, 27, 94
The Flow of Patriarchal Wisdom and Knowledge Compared with Masonic Lectures 27, 28
Capacity Measure in the Coffer Chest of Pyramid 28
The Pyramid and Sun Distance 29, 38
The Transit of Venus, 1874, and December, 1883 30
Caliph al Mamoun Forced Hole, 820 A.D. 30
Stripping the Casing Stones 30
Science and Learning the Fundamental Principles of Freemasonry 30, 31
Scientists asking for other Revelations than the Bible 31, 45
The Centre of Land Surface on this Habitable Globe 31
Freemasonry and the Second Temple 32
Israelitish Wars and Freemasonry 33
Prior to Building the First Temple 34

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LECTURE II.

PAGE
Retrospect of Previous Lecture 37, 38
Inside of Pyramid 38, 39
The late John Taylor Proves the Egyptians did not Build the First or Great Pyramid 39
Great Wisdom and Knowledge in that Age compared with the Present Application of Mind and Matter 40, 49
The Fixed Standard of Ancient Measure 41, 54, 55
Philosophy of the French "Metre" 42
Chronology Destines a People to Carry this Standard of Weight and Measure from Land to Land 43
Inclination and Size of Passages 44, 121
Depth of First Descending Passage 44
Number of other Pyramids 44
Number of Men Employed 45
Freemasonry and Hidden Mysteries 45
Junctions of Passages to Grand Gallery 45
Years of History by Passage Length 46
Solid Stones Pierced Through 46
Well's Mouth and Descending down in Solid Rock 47, 55
Ramp Stones or Benches 47
Removal of Lower Portion of Grand Gallery 47, 55
Grand Gallery Length 47
British Yard Measure 48
Fiftieth Course of Masonry, same in Perimeter as Two Diagonals of Basal Plain of Great Pyramid 48
Cube Measure of Grand Gallery 49
Great Pyramid Never a Mummied Receptacle 49, 54
Undiscovered Chambers 50, 61, 118
Ante-Chamber and Granite Leaf 50, 62, 122
King's Chamber... 51
Commensurate Proportion and Linear Measure 52
Stone Chest, or Coffer: its Dimensions and Proportions 53, 54
Equal Proportions with the Ark of the Covenant, and Depicted in the R. A. D. of Freemasonry 54
Queen's Chamber, Sealed Up and When Opened 55, 119, 120
Queen, or Hebrew Chamber.—Measurements and Developments... 56
Remarkable Discovery by Captain Waynman Dixon 56
Freemasonry Dignifying and Elevating to Mankind 57
Knowledge being Power 58
Geometry the Noblest of Sciences—*vide* Lectures 60

LECTURE III.

Practical Construction and Probable Intention of Original Builders 61
The Granite Leaf, its Construction 62, 121
Side Slabs in Ante-Chamber and Construction 62, 122
Further Construction Delineated 63
The Great Architect of the Universe our Masonic Teacher 64
The Pleiades and the Seven Stars of Freemasonry 64
The Development of Freemasonry from Pyramid Times, and Passing on in One Line of Posterity 65, 94
Our Progenitors, Abraham, Isaac, and Jacob, followed by the Wise King Solomon 65
In Consequence from the Deliverance of the Chosen People (Israelites), Reference is made in our Masonic Lectures 65, 66, 67
Separation of the Chosen People (Israelites) showing, after Separation, Distinction between the Ten Tribes and Two Remaining Tribes, called Jews. (See Oxonian's "Introduction" 67, 68
Early History and Shipping Enterprises 68, 69

Digitized by Google

PAGE
The Trojan Wars: Numbering, &c., by Herodotus... 69
An Ear of Corn and Freemasonry 69
Chaldæas, Khasdim, Khesed, Freemasonry 69
The Jews in Jerusalem, the Ten Tribes in Captivity and Dispersed 70, 71
Emigration Westward; Danites, with others, Shipping to Ireland and Cornwall. By Oxonian 72, 73
Turbulent Times of the Jews in Jerusalem 73
Retaining the Signs and Symbols cherished by Freemasons 74
Tribal Following on; the Jews still in Jerusalem 75
The Overthrow of the Jews by Nebuchadnezzar 74, 75
Jeremiah's Escape with the King's Daughters and the Oracles of God, the Ark of the Covenant, the Pot of Manna, the Scroll, the Tables of the Law, all which we Freemasons Symbolise 74, 75, 76
Further Development of the Separate Condition of the Tribes: The Jews and the Israelites 75
Jeremiah's Arrival in Ireland, and joining some of the Ten Tribes gone before ... 76
Eochaid, King of Ulster, Marries Princess Tea Tephi 76
Tara Halls Built and Inaugurated 77
Dr. Wild on Tara's Halls and Dimensions 77, 78
Perpetuating the Seed of David 78
"Israel's Wanderings" and Constant Terror to the Romans 79, 80, 81
Tribe of Benjamin Specially Narrated 81
Saxons and Normans Drawn Closer Together 82
Was the Traditional History of Freemasonry to be Lost with these Migrations? 83
Explorations of Tara's Mounds 83, 105, 106, 122
Architecture and Freemasonry—*vide* Lectures 86

LECTURE IV.

Great and Fixed Purposes of Freemasonry and its Future... 87
Freemasons and the Chosen People Identical 88, 89
The Whole Twelve Tribes Identical. (See Royal Arch Degree Banner) ... 89
Nebuchadnezzar having the Wise Chaldæans, Khasdim, Khesed, or Freemasons, Brought to Test their Ability 89
Discover them Ten Times more Learned than all his Wise Men 89, 90
Daniel the Prophet most Prominent 90
Daniel's Interpretation of the Dream... ... ... 90, 100, 101
Fifth Kingdom of this Dream Identified in the British Nation, by Gilder Shaw 90
The Jews Reconstruct the Temple After the Return 91
Jerusalem Further Plundered and Polluted 91
Herod in Authority and Beginning of the Present Dispensation 91
Romans Complete the Destruction of Jerusalem 91
Prophecy Fulfilled regarding both Jews and Ten Tribes 92, 93
A Powerful Kingdom Growing Out of the Ten Tribes 92
Knowledge of Posterity Lost Sight Of 93
Jacob's Pillar, or Pillow; Kings and Queens Crowned on it 94
Freemasons Connected with Israelites, the Lost Tribes 94, 95
British Possessions and Dependencies 95
Section of Freemasonry Lecture, "Hold the Gate of Our Enemies" ... 95, 96, 97
Israel Identified in the British-Speaking People 97
British the Only Sabbath-Keeping People 98
Quotation from "Philo-Israel"—Chasing Our Enemies 98
Spanish Armada in 1587 ... ... 98, 99
Britain the Unconquerable Empire. By Gilder Shaw 99, 100, 101, 106
Direct Descent from King David to Queen Victoria 104
Treasures Hid in Tara. By Dr. Joseph Wild, U.S. 105, 106
Zedekiah's Daughter Married to King Lothair Croffin 106
Genealogy of Queen Victoria. By F. R. A. Glover and Rev. A. B. Grimaldi, M.A. ... ... 106 to 110
The Pyramid Ever in View Throughout 111
Ancient Landmarks—*vide* Lectures 114

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LECTURE V.

PAGE

The Great Architect of the Universe Built His Purposes into Fact as a Lasting Memorial ... 115
Knowledge will be Increased by the Pyramid ... 116
Claims for the High and Dignified Standard of Freemasonry ... 116, 117
The Ark of the Covenant—Where to be Found ... 117, 118, 119
Jeremiah, the Land of Egypt, and the Pyramid ... 119, 120, 57
The Niche in Queen's Chamber and Size of Passage ... 120, 121
The Ark of the Covenant; the Ante-Chamber Construction ... 122
Removal or Opening Tara Mounds ... 122, 123
Remarkable Biblical Passages ... 123
Fulfilment of Undeveloped Prophecy ... 124
Jacob's Pillow, by Dr. Joseph Wild, U.S. ... 124 to 129
Oliver Cromwell and the Stone of Destiny ... 125
Scotland, Scotia Minor; Ireland, Scotia Major ... 126
Irish and Scotch History on the Stone ... 127
Further History on the Stone of Destiny ... 128, 129
The Final Return of the Children of Israel ... 130
Dimensions of Palestine and the New and Last Temple ... 130, 131
Israel's Bitterest Enemy ... 131
The Pyramid to be More Fully Explored ... 132
Grand Gallery Length ... 132
Number of Chambers Discovered and Yet to Discover ... 133
Operations to be Performed in Discovery ... 133, 142
The "Latter Days" and "Knowledge to be Increased" ... 134
Freemasons to Perform their Alloted Task as in the Past ... 135
Board of General Purposes and Grand Lodge ... 135, 136
'Faith, Hope, and Charity" Recitation ... 136, 137

APPENDIX.

The Great Pyramid of Gizeh Delineated by Plain Geometry, without Figured Dimensions ... 141
Masonic View of Geometry, as Taught in Lodge ... 141
The Square Base as Diagram ... 142
Lines Produce Close Proximity to Computed Proportions ... 143
The Circle having Equal Area to Given Square and *Vice Versa*, but of Different Areas ... 143, 144
A Scale of Proportion for Measurement ... 144, 145
Dignity of Freemasonry Without Bounds, Save Prudence ... 146

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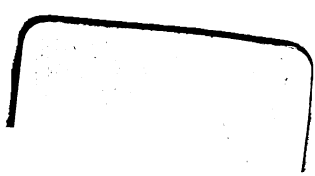

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